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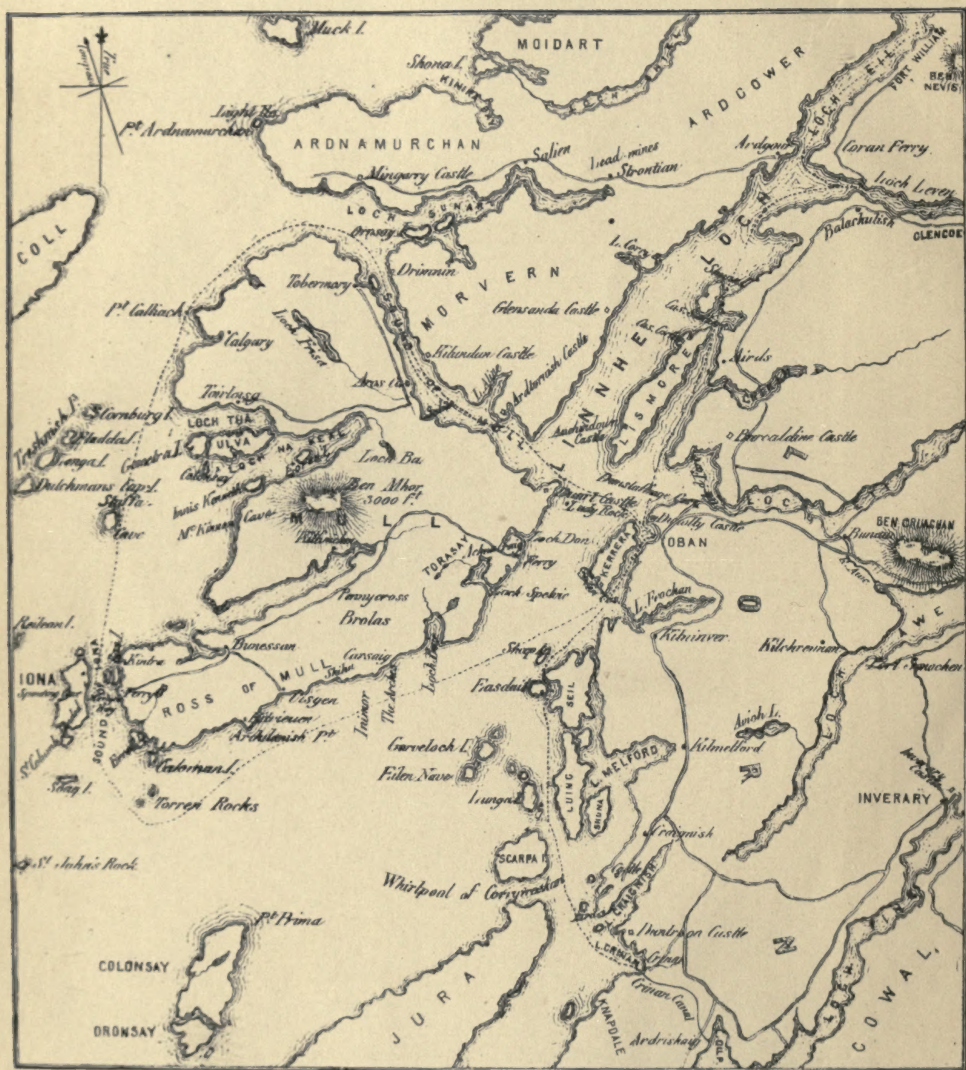












MAP OF MULL AND ADJACENT ISLES



# History

OF THE

## Island of Mull

EMBRACING

Description, Climate, Geology,  
Flora, Fauna, Antiquities,  
Folk Lore, Superstitions, Traditions

WITH AN

Account of Its Inhabitants

TOGETHER WITH

A Narrative of Iona  
The Sacred Isle

BY

J. P. MACLEAN

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*Profusely Illustrated*

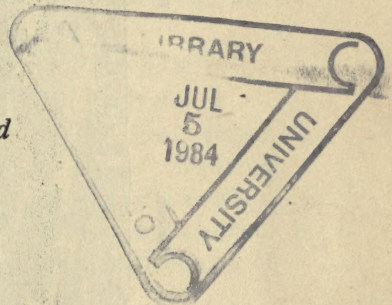
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LIMITED EDITION

VOL. I.

FRANK H. JOBES & SON, PRINTERS  
GREENVILLE, OHIO

1923





Granite Hills.

Trap Terrace of Bourg.

Ben Mor.

Gribun.

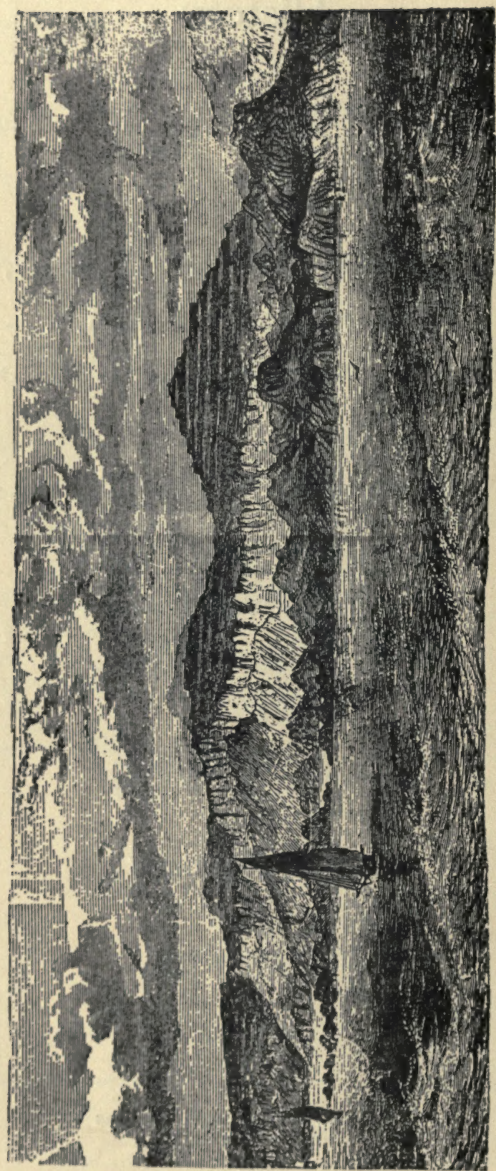


Fig. 2. VIEW OF MULL FROM DUN-I

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## PREFACE

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The island of Mull has long been worthy the distinction of a properly recorded history. In all its varied relations it has received attention from the hands of travellers, observers, artists, investigators and scientists. Its natural formations have been carefully examined by known scientists, who were fully qualified for the labor. Scattered through many volumes, devoted to various departments of human knowledge, may be found dissertations relating to Mull. It appears that no attempt has been made to collect this material and place the same in proper form for reference or entertainment.

Mull has been a dominant figure in the history of the Western Isles, and has creditably maintained its position. To separate its story from the surrounding territories would be an impossible task. An attempt is here made to record all essentials, with a minimum reference to other parts of Scotland, yet embracing an extension of the narrative when necessary to a clear understanding.

It is hoped that the frame work, here set forth, is sufficiently broad, for those following, to improve thereon.

The place names in Mull have only in part been listed. The proper study of Mull should be based on an ordnance map, which has now been reduced, and published in Edinburgh. Here may be found all the proper names and accurate representation of all localities, including the actual height of the various bens.

The six geological diagrams were secured from the Geological Survey of Great Britain. In the chapter on Antiquities ten of the figures used were granted by The Society of Antiquaries of Scotland. To both sincere thanks are justly due.



Simple justice demands that due acknowledgment should here be tendered to my son, Eugene MacLean, for his financial support in placing this record before the public. Also obligations to Hon. A. W. McLean, Lumberton, N. C., for his tender of all financial support required. Those who gave encouragement by their prompt subscriptions are gratefully remembered, especially because of their interest in the home of their fathers.

Volume two is ready for the printer, and will be promptly put to press just as soon as it has been determined by the descendants of our most worthy ancestors that they desire a work especially devoted to the ancient and modern inhabitants of Mull.



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Fig. 3. HEAD OF LOCH SCRIDAIN, FROM ROSS OF MULL

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## PLACE NAMES

Scotland does not contain a district in which the Gaelic language has so full and fine a vocabulary as Mull in its place names. The English names are few and of but little interest. An arbitrary use of power in the change of a name was made in the instance of the isle Eilean Struth dian, or the Isle of Strong Current. It is a small isle, with but little vegetation, a mile and a half east of the entrance to Loch Buy. The proprietor persuaded the Admiralty Survey to place on its map, the name of "Frank Lockwood's Island," for the sole reason that an obscure person was a boon companion. Norse names, and the same mixed with Gaelic, are numerous, but few in comparison to the Gaelic. Almost every spot on Mull has a local name. Some of the more important are here given, with location.

A'Chioch—a face of Ben More.

Abhuinn a' Ghlinne—river westward to Loch Scridain.

Abhuinn an t-Stratha Bhain—headwater of river Forsa.

Abhuinn Bail' a' Mhuilim—river north of Loch Scridain.

Airdh Ghlas—a height in Carsaig District.

Airdh mhic Cribbain—a plain in Ross of Mull.

Allt a' Mhuchaidh—a brook flowing into Loch Scridain.

Allt an Dubh-choire—forms junction with Scallastle river.

Allt Teanga Brideig—east of head of Loch Scridain.

Ardalanish Bay—near Bunessan.

Beach river—south of Loch Scridain.

Beinn a' Ghraig (1939 ft.)—faces Loch na Keal on east.

Beinn an Ainidh—Ross of Mull.

Beinn an Lochainn—one mile southwest of Pennygail.

Bheag—one-fourth mile south of Knock, Grulin.

Beinn Bith—south of Glen Cannel.

Beinn Buy (2354 ft.)—at head of Loch Buy.

Beinn Chaisgidle (1652)—head of Glen Cannel river.

Beinn Chreagach Mhor (1903)—between Pennygown and Loch Scridain.

Beinn Fhada—faces Loch na Keal on east.

Beinn Mheadhan (2087)—between Pennygown and Loch Spelve.

Beinn na Croise (1649)—between head of Loch Scridain and Loch Buy.

Beinn na Duatharach (1493)—near Ben Talaidh.

Beinn nan Gabhor—faces Loch na Keal on east.

Beinn Talaidh (2496 ft.)—near center of mountain group.

Braigh a' Choire Mhoir—one mile west of Salen.

Bunessan River—near Bunessan, Ross of Mull.

Carn Ban—one mile west of Port nam Marbh.

Coir' a' Mhaim—west end of Glen More.

Coir' an t-Sailein—west end of Glen More.

Coire Bearnach—northwest of Loch Spelve.

Coire Buidhe—one-half mile west of Port nam Marbh.

Corra bheinn—west end of Glen More.

Craignure Bay—near north-east point of Mull.  
 Creag Dhubh—joins Bith Bheinn on west.  
 Creag Mhic Fhionnlaidh—west end of Glen More.  
 Cruachan Dearg—west end of Glen More.  
 Dearg Bhealach—Ross of Mull.  
 Derrynaculen—west end of Glen More.  
 Duard Bay—northeast Mull.  
 Dun da Ghaoithe (2512 ft.)—northwest of Loch Spelve.  
 Eas Meanain—waterfall Carsaig District.  
 Eas na Dubhaich—above Carsaig House.  
 Erraid Sound—off point of Ross of Mull.  
 Fishnish Bay—near Pennygown on Sound of Mull.  
 Glen Ardnadrachet—between Lochs Don and Spelve.  
 Glen Byre—on Loch Buy, north side.  
 Glen Cannel—head of Loch Ba.  
 Glen Forsa—from Ben Talaidh to Pennygown.  
 Glen Leidle—from Carsaig to Pennyghael.  
 Glen Libidel—east of head of Loch Buy.  
 Grulin—district at head of Loch na Keal.  
 Kintallen—three miles N. N. W. of Salen.  
 Knock—between Lochs Ba and na Keal.  
 Leac an Leathaid—half mile W. N. W. summit of Ben Duatharach.  
 Loch A Ghleannain—between Lochs Spelve and Don.  
 Loch Airdeglais—foot of Ben Fhada, drained by the Lussa.  
 Loch Assapol—Ross of Mull.  
 Loch Donhead—head of Loch Don.  
 Loch Fuaran—west of northern part of Loch Buy district.  
 Loch na Lathaich—near Bunessan, Ross of Mull.  
 Loch Sguabain—foot of Ben Fhada, drained by the Lussa.  
 Maol nan nan—two miles west of Duard Bay.  
 Maol nan Sgreuch—between Loch Ba and Salen.  
 Mullach Glac an t-Sneachda—Cairn southwest of Pennyghael.  
 Port Donain—between Lochs Don and Spelve.  
 Port Mor—near Bunessan, west side Ardalinish Bay.  
 Port nam Marbh—south of Port Donan.  
 Port na Mince Duibhe—Loch Don district.  
 Port nan Ban—one mile south of Loch Don.  
 Port na Tairbeirt—between Port Donan and Loch Don.  
 Port Ohirnie—two and half miles south of Loch Buy.  
 River Beach—south of Loch Scridain.  
 River Bunessan—near Bunessan, Ross of Mull.  
 River Clachaig—Loch Ba district.  
 River Forsa—northern foot of Ben Talaidh to Pennygown.  
 River Gaodhail—empties into Glen Forsa.  
 River Glencannel—forms bed of Glen Cannel.  
 River Leidle—near Pennyghael, empties into Loch Scridain.  
 River Lussa—southeast part of Mull.  
 River Scarisdale—divides Ben Ghraig from Ben nan Gabhar.  
 Rudh A' Chromain—at Carsaig.  
 Rudh A' Ghlaisich—promontory district of Salen.  
 Rudh an-t-Sean-Chaisteil—promontory district of Salen.  
 Sgurr Dearg (2429 ft.)—northwest of Loch Spelve.  
 Socach a' Mhaim south of Ben Talaidh.  
 Sron a' Chrann Lithe—in Loch Ba.  
 Sron nam Boc—southwest of Maol nan Sgreuch.  
 Torn a Cloich—one half mile southwest from Pennyghael.  
 Traigh Bhan an Sgoir—near Bunessan.  
 Traigh Cadh' an Easa—east of head of Loch Scridain.





FIG. 5. HEAD OF LOCH TISK, NEAR LOCH BRY

## CHAPTER I.

### INTRODUCTION

The island of Mull is next to the largest of the Inner Hebrides, yet it has been overshadowed by a very small one off its coast. In extent the isle of Iona is insignificant, yet, historically and religiously it has occupied a prominent position, though practically of very little importance covering the past three hundred and fifty years, during which time Mull has gradually attained unto historical value. During the period of Iona's importance and influence, but very little was known of Mull. Even to this day the origin and meaning of its name is a matter of dispute. Its origin has been variously assigned to Latin, Gaelic and Norwegian derivation. It cannot belong to the last, because Adamnan, before the advent of both the Dane and the Norwegian, in three different places in his *Life of St. Columba*, calls the isle Malean. In Camden's *Britannia* (London edition 1695), is the statement, "After this (Iona) we arrive at the Isle of Maleas, as Ptoleny calls it, now Mula, which Pliny seems to mention in this passage, *Reliquarum Mella XXV mill. pass amplior proditur, i. e. Mella* is reported to be 25 miles larger than the rest. For so the old Venice Edition has it; whereas the common books read it *Relinquarem Mulla*." Strangers purporting discoveries of new lands are prone to fasten on the same such names as their fancy suggests. Often these names became permanent and adopted into the language of the native people. The name in Gaelic is Muile, sometimes written Muileach. This appears to be the same as Maol and Maoile, which mean brow of a rock; a cape or promontory. If from the Norse *Muli*, it would mean **jutting crag**, or **snout**. The Norse called it *Myl*, and in old records it appears as Mowyl, Mulle, Mwill, &c.

If the name of Mull appears to be in doubt, then it must not be thought strange that its early history is even more obscure. Over a hundred years ago James Macdonald in his



"General View of the Agriculture of the Hebrides" wrote:

"The early history of the Hebrides is involved in thicker darkness than that of any neighboring region. These islands were successively over-run by different tribes from the continents of Scotland and Ireland, and by the northern rovers of Scandinavia. The ancient tales and traditions of the natives, which constitute the existing historical documents of this district, constantly refer to these eruptions; but they yield little that can be relied upon."

Macdonald might have added that during the long period of darkness covering the history of the Hebrides there gropes not a single native attempting to inscribe her glories, or attainments on the scroll of fame. Indeed what has been preserved comes from stranger hands, and the native does not appear as a chronicler until recent times. What has been revealed requires the scholarly hand of a Skene—and others who may be mentioned—to unravel.

The first written accounts which we have of the Western Isles are given in the **Chronicle of Man**, which are scanty and confused. There are preserved other accounts, more durable than parchment, which are visible in her ancient monuments. Castles still exist whose history is lost in tradition; great pillars of stones are scattered abroad, whose erection and transportation required skill and united action; ruins of houses, fortifications, both mural and stone offer a revelation to the competent reader; and there are numberless relics of domestic implements and ornaments which arrest the thoughtful.

Referring to the period of written history, or the time when records have been more or less correctly preserved, we discover the character of the people has been most grossly misunderstood, and they have been represented as barbarous, cruel and uncivilized, and for evidence the feuds of the clans have been dwelled upon. If the same amount of space had been accorded the Hebridean in narrating his virtues, the forbidding part would have been less darkened. It is not here attempted to modify, apologize or atone for many of the misdeeds recorded. Many are beyond all atonement. These were deeds decidedly revolting. There were clan feuds utterly

unprovoked, and some of these transpired on Mull. Revolting deeds were enacted by men professing the Christian religion, although that pre-eminently mild, humane, ennobling and gentle religion was interpreted after the manner of the cruelties of the ancient Israelites. The feuds of the clans have been massed together, although they transpired through a term of ages, which must not be forgotten.

In judging the Highlander, the age, the system of government and surroundings must be considered. In a sense, the clans constituted independent kingdoms, the chief being the head of the nation or tribe. The clans made war and peace. A clan battle was identical with that of the great nations, though in miniature.

Comparisons are not always odious, for they may be illustrative, defensive and even corrective.

If the atrocities committed in the Highlands and Western Isles—and they were many—were revolting—which is not denied—then what may be said of the same transactions in the Lowlands, and even on the throne, though surrounded by advanced civilization, decorated by religious houses, stately cathedrals, learned societies, and schools of intellectual instruction? Time and space will not here be devoted to the morals of the rulers, the intrigues at court, the prostitution of justice, and the undermining of the rights of man in his legal and honorable possessions. But some matters will be succinctly set forth.

Of all the clan battles, the blackest, the most ferocious, without any palliation, excuse, or cause, was that fought October 23, 1396, on a meadow by the Tay, called the North Inch of Perth. Lists were staked off as for a great tournament, and benches and stands erected for spectators. A vast crowd gathered of all ranks, from the king downwards. Each of the two opposing clans was represented by thirty warriors. It was a blood-thirsty affair. On one side but ten remained alive, though all wounded; and on the other, but one. And for what? Simply to gratify the throne of Scotland! King Robert III sanctioned it. He appears to have been gratified.

Coming down the ages, and reaching the year 1528, there





FIG. 4. BEN MORE, FROM ULVA HOUSE

is a mandate by James V ordering certain sheriffs to fall upon Clan Chattan,

"And invade them to their utter destruction by slaughter, burning, drowning, and other ways; and leave na creature living of that clan, except priests, women, and bairns." The "women and bairns" were ordered to be taken to "some parts of the sea nearest land, quhair ships salbe forsene on our expenses, to sail with them furth of our realme, and land with them in Jesland, Zesland, or Norway; because it were inhumanity to put hands in the blood of women and bairns." It is not probable that any effort was made to execute this cruel decree.

Less than a hundred years after the above decree was issued, we find it recorded that in the year 1607, James VI. directed the Marquis of Huntly should reduce all the North Isles, except Sky and the Lewis. Gregory, in his "History of the Western Highlands," referring to this decree says:

"It is scarcely credible that such conditions should have emanated from a King of Great Britain in the seventeenth century; and yet there seems no reason to doubt that, if not originally suggested by James himself, they certainly received his approval. They were as follows:—That the Marquis should undertake the service upon his own private means alone—that he should conclude it within a year, and have no exemption from paying rent but for that space—that he should end the service, not by agreement with the country people, but by extirpating them.

The Marquis of Huntly, to his shame be it recorded, accepted nearly all these conditions, undertaking to end the service by extirpation of the barbarous people of the Isles, within a year.

When, Huntly appeared before the Privy Council on the 23rd of June, to hear the final determination of the King regarding the amount of rent to be paid for his grants in the Isles, he was, on a complaint by the more violent of the Presbyterians, ordered by the Council to confine himself within the burgh of Elgin, and a circuit of eighteen miles round it; and while in this durance he was enjoined to hear the sermons of certain Presbyterian divines, that so he might be reclaimed from his errors. This accident—for it does not bear the appearance of a scheme concerted to save the Islanders—seems alone to have prevented the reign of James VI. from being stained by a massacre which, for atrocity and the deliberation with which it was planned, would have left that of Glenco far in the shade. But whether the interference of the Presbyterians was accidental



or intentional, the Islanders of that day owed nothing to their prince, whose character must forever bear the stain of having, for the most sordid motives, consigned to destruction thousands of his subjects."

The attitude of those in authority, in brutalizing men and persecuting the innocent may be seen in Elder's "Highland Host of 1678," published in 1914. In 1678, Charles II. had been on the throne eighteen years, during which time he had been an absolute monarch over Scotland. His privy council was presided over by Lauderdale, a fitting instrument for any measure of tyranny against Presbyterians. In the southwest of Scotland that sect held conventicles and engaged in building meeting houses, but refrained from all acts of violence or public disturbance. With this people Lauderdale had no idea of toleration. He caused Highlanders to be assembled for the purpose of suppressing this sect in the west. These Highlanders were retainers of the Marquis of Athol, Earl of Perth, Earl of Caithness, Earl of Moray, besides Lord Charles Murray's troops, to the number of eight thousand. On December 11, 1677, King Charles empowered Lauderdale to order the march of the Highlanders from Stirling to the west. The bishops had great satisfaction in the preparations being made to subdue the west; and on December 21 issued a memorandum in which they urged that the most stringent measures should be taken. On December 14, the Bishop of London wrote to Lauderdale assuring him of "the gratitude our whole Church owes to you for ye very great protection & encouragement you give to those of its principles in Scotland." In January 1678 the army took up its march to Glasgow and Lanarkshire,—the people in those sections having been ordered to surrender all their arms. The host was quartered on the unresisting inhabitants of Lanarkshire and Ayrshire, and practically turned loose to robbery. The losses of the people in Ayrshire was estimated to have been 200,000 pounds Scots. To this must be added the loss sustained in Stirlingshire, Dumbartonshire, Lanarkshire and Renfrewshire.

On their homeward march the Highlanders lived, as they had done on their outward march, upon the people, along the

line of their journey. By the plunder carried, it resembled the sack of a city.

The morning of February 13, 1692, witnessed the most atrocious and brutal massacre recorded in the pages of history. It was executed without any just cause, and upon a people who were quietly residing in their homes, and the head of the family having, but a few days before, taken the required oath of fidelity to the government. This frightfully black spot was made by direct order of the "good" King William and planned by his Secretary for Scotland, Sir John Dalrymple. This inhuman slaughter is known as **The Massacre of Glencoe**, perpetrated on a small, and insignificant branch of Clan MacDonald, called **MacIain of Glencoe**. The order of King William, dated 16th January, 1692, reads as follows:

"If McEan of Glencoe and that tribe can be well separated from the rest, it will be a proper vindication of the public justice to extirpate that set of thieves." It is signed "W. Rex."

Dalrymple rejoiced over the prospects of extirpating the men, women and children of the lonely Glen. His letters exhibit "a savage spirit of revenge and cruelty—of horribly sportive avidity in his demands for blood."

The final order was given by Lieut. Col. James Hamilton, dated 12th February, 1692, in which he says:

"It will be most necessary you secure well those avenues on the south side, that the old fox, nor none of his cubbs get away. The orders are, that none be spared of the sword, nor the government troubled with prisoners; which is all until I see you."

The person to whom the bloody work was committed, is known as Campbell of Glenlyon, related to the MacIains by marriage. He was well adapted for the deed. With a company of soldiers, and under the disguise of friendship he was quartered upon the people who received him and his company with hospitality. Even the night of the massacre Glenlyon played the friendship game in the house of the old chieftain, knowing full well he would murder him before daylight. In all, thirty-eight persons were slaughtered, but many fled to the mountains, through deep snow. The details, given by



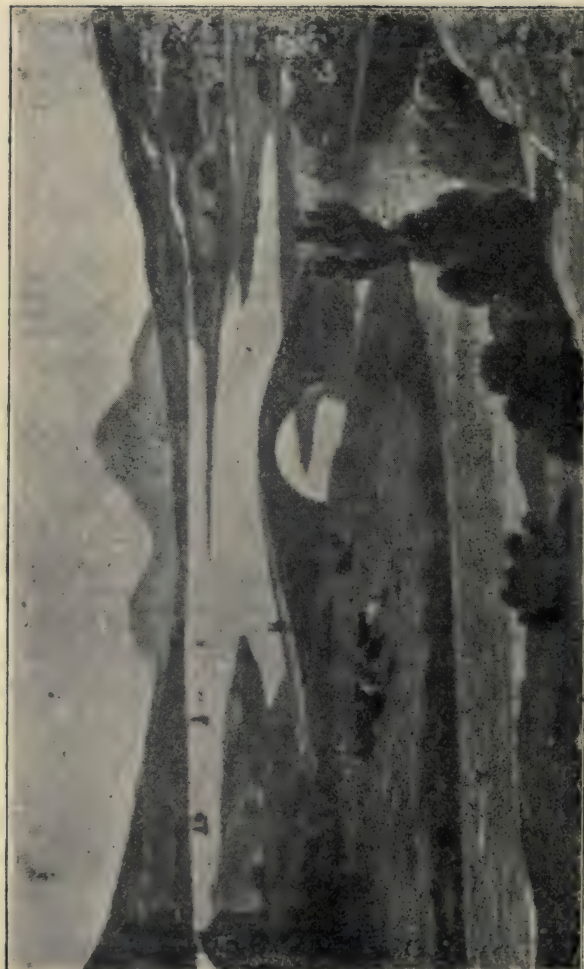


FIG. 6. AROS BRIDGE AND SOUND OF MULL.

two sons of the old chieftain, who escaped, have been recorded, but too painful to be transferred to these pages.

As a matter of justice it should be stated that in every quarter the account of the massacre was received with horror and indignation. The ministry and the King grew alarmed, and in order to pacify the people Dalrymple was dismissed. Although the nation desired an inquiry into this barbarous affair, yet none was made until 1695, and in the report of the commission the blame was thrown on Secretary Dalrymple. "In fact, the whole matter was hushed up, and it now lives in the pages of history as a sad and somewhat inexplicable blunder, which has rendered the memories of those who contrived it and those who executed it, ever infamous." Dalrymple has been considered a heartless and bloodthirsty wretch and failed to understand the indignant astonishment expressed by all parties. In his "Memoirs of Great Britain and Ireland" he devotes three pages to the massacre. He states that the King signed the warrant "both above and below with his own hand," and concludes his account in the following words: "This execution made the deeper impression, because the King would not permit any of those who were concerned in it to be punished, conscious that in their cause, his own was involved."

Cruelty towards Highlanders may be said to have been uniform, by the rulers of Scotland, and reached its culminating point, following the battle of Culloden, fought April 16, 1746. The victorious army was under command of a son of the reigning monarch. Although the Highland army was disbanded, and the war was at an end, yet the Duke of Cumberland exhibited a ferocity towards the prisoners, the sick, the wounded, and the dying that beggars all description. With evident satisfaction he superintended the murder in cold blood of the unfortunate prisoners who fell into his hands, many of them being gentlemen of high standing and great courage. President Forbes of Culloden raised his voice against the massacre, and entreated the victor to spare the lives of his victims, but the work of vengeance was not stayed. He firmly declared to the son of George II. that the wholesale



slaughter that was going on was not only inhuman, but also contrary to the law of the land and against the laws of God. "The laws of the country, my lord," answered the duke, with a sneer, "I'll make a brigade give laws, by God!" The massacre spread; houses burned, property destroyed, women ravished, and atrocities occurred throughout the surrounding region. Shortly after, President Forbes was asked by the king if the reports of the atrocities following the battle of Culloden were true, he replied: "I wish to God I could consistently with truth assure your Majesty that such reports are destitute of foundation." The king in great displeasure abruptly left him. The President, in consequence had great difficulty in having his accounts with the government passed, and an immense balance was left unpaid. Not satisfied with the destruction carried into the very homes of this gallant race, the British parliament passed an act, that on and after August 1, 1747, any person, man or boy, in Scotland, who should on any pretense whatever wear any part of the Highland garb, should be imprisoned not less than six months; and on conviction of second offence, transportation abroad for seven years. The soldiers had instructions to shoot upon the spot any one seen wearing the Highland garb, and this as late as September, 1750.

It must not be forgotten that the conflicts of the clans, and the greater part of the turmoil in the Highlands and Western Isles were largely due to intrigues at the court of the Sovereign. In order to acquire more land and more power court favorites would create the disturbances, and in the tumult would seize the property. Left alone a more peaceable people did not reside in Europe during the period of the conflicts.

## CHAPTER II

### DESCRIPTION

The island of Mull is situated between  $5^{\circ} 40'$  and  $6^{\circ} 20'$  longitude west from Greenwich, and between  $56^{\circ} 18'$  and  $56^{\circ}$  and  $40'$  north latitude. It is separated from the mainland of Scotland by the Sound of Mull on the north and the Firth of Lorn on the east. In shape it is very irregular, owing to the great indentations formed by the sea water-lochs. Speaking generally, its greater length is about thirty miles and breadth twenty-five. Its coast line has been roughly estimated at three hundred miles, and its entire area at four hundred and fifty miles. The northern shores are irregular, rising to a height of twelve hundred to fifteen hundred feet, exhibiting basaltic terraces, trap veins and dykes, exposed like ruined walls and castles. The middle division is greatly elevated and rugged, forming high cliffs on the western shores. Along the south-eastern shores, commencing at Loch Spelve, and continuing onward to Loch Ba, the land occupies a low position on the shore projecting near to the level of the sea, that admits of a passage along the base of the cliffs. The south-western point of the isle, called the Ross, is a rugged elevated tongue of land. Almost the entire surface is rugged, while Ben More, near the center, rises to a height of three thousand, one hundred and sixty-nine feet, but similar to the other mountains of the island, is wanting in bold outlines. The base, upon which rests the many mountains of Mull, is limited to a diameter of only twelve miles.

The mountains and hills of Mull have the softness of a pastoral range, which consequently makes the scenery remarkable for a quaint and solemn beauty. Its valleys, outlines of mountains, purple moorlands and lochs have charms seen in no other island. Owing to its varied geological disturbances it presents attractions to the geologist, artist, and tourist alike.



The most picturesque part of the island is at Grulin, where may be found the highest mountains, the deepest glens, and the darkest corries, for all of which Mull is specially noted. Not only does Ben More lift its gigantic peak, but Ben Talla also comes little short of the same altitude. These bens with others, form that gigantic range of mountains which stretches athwart the island to the Sound of Mull. The scene presents one great idyll in which wood, loch, river and mountain appeal to poetic fancy.

A panorama is presented from near Loch Ba,—the most prominent landmarks being Ben Talla, Mam Reapadail, and Mam Chlachaig, all bare and forbidding, with rugged flanks, exhibiting small streams, which rapidly expand into torrents, and wild cascades as they approach the more level lands. The background shows lofty Ben More, whose sterile peak frowns over their heads.

Ben More, located between the heads of Loch na Keal and Loch Scridain, has a commanding view of the scenery on every side. This Ben is a conical figure, beautifully formed, and noticeably resembles Mt. Vesuvius. The summit is an extinct crater, and from this point of observation, as far as the eye can reach, there is a wonderful extent of land and sea. Looking towards the west, and spreading out, within the arms of Mull are many isles, hemmed in by the surging waves of the ocean. Lying close to Ben More, and located within the mouth of Loch na Keal, is the isle of Ulva, which is separated from the mainland of Mull by a narrow channel, about three hundred feet in width. The extent of this isle is about eighteen square miles. West of it is Gometra; to the south Little Colonsay; close to the mainland, and approaching Ben More, is Inch Kenneth, and well within the loch is Eorsa. Almost due west is Staffa, with its wonderful caverns. Still farther west the Treshnish Isles, forming a wonderful barrier, break the waves of the ocean. Beyond the latter line, Coll and Tyree are distinctly visible. Off the point of the Ross of Mull, Iona, sacred to the Christian, fascinates the eye. Due south, Oronsay, Colonsay and the Paps of Jura loom up. Looking to the south-eastward many isles are seen dotting the



FIG. 7. LOCH NA KEAL, NEAR KNOCK



frontage of the mainland, though appearing not greatly removed. Such are the Garveloch, Scalpa, Luing. Almost due east Kerrera's rugged surface rears its summit. To the north an inviting view is given by the Sound of Mull, thus described by James Hogg:

"Nay, look around, on green sea wave,  
On cliff, and shelve, which breakers lave,  
On stately towers and ruins gray,  
On moat, on island, glen and bay;  
On cataract and shaggy mound,  
On mighty mountains far around  
Jura's fair bosom, form'd and full,  
The dark and shapeless groups of Mull;  
Others far north, in haze that sink,  
Proud Nevis, in Lochaber's bank,  
And blue Cruachan, bold and riven,  
In everlasting coil with Heaven,  
View all the scene, and view it well,  
Consult thy memory and tell  
If on earth exists the same,  
Or one so well deserves the name."

A general view only affords a summary, but the closer the view the richer the beauty. Geographically, the isle is divided into parishes, the largest of which is Kilfinichen and Kilvicuen, but among the people is generally known as Ross. Exclusive of the islands included within the parish, it embraces about one hundred and seventy-five square miles, which covers the south-western part of Mull, extending on the north to Loch na Keal, and on the east and north-east by a ridge of mountains that separates it from the parish of Torosay. In general the parish presents a barren appearance, although there is much fertile land and good pasture; but the greater part is hilly, though adapted to grazing. The district of Ross, comparatively speaking is flat, with most of the surface covered with moss and heath. Its arable land is formed of clayey and sandy soils, though in places thin and light. The quality of the grass makes good feeding for cattle.

The district of Brolas rises in a gentle ascent from Loch Scridain, having a northern exposure. Its surface consists mostly of heath and rocks, with the soil light, dry, and rather barren; but the south face of the district, called Carsaig and Inimore, is more fertile.

The district of Airdmeanach rises to a considerable height from Loch Scridain and is somewhat similar to Brolas. All the mountains and hills within the parish are covered with heath.

The only mountains within the parish are those which divide it from Torosay. Among these is Ben More. The bold headland of Burg rises to a great height above the sea, which contains basaltic columns, such columns also occur at Ardtun, in Ross; in many places in Brolas, particularly so in Inimore. At this place these rocks rise almost perpendicular from the sea, and to a great height, forming very picturesque appearances, especially when the sea rages beneath.

The parish of Kilninian and Kilmore, exclusive of its numerous isles, lies in the north-west part of Mull, and is surrounded on all sides by the sea excepting at the isthmus made by the intruding of Loch na Keal into the land. It embraces, in Mull, about one hundred and sixty square miles. The land is generally hilly, and for the most part is covered with heath. The arable land, for the most part, lies near the seashore. The pasture-land is in the interior part. The soil is of a light-reddish earth. There are no mountains of any considerable height.

This parish has three divisions, one Kilninian, one Tobermory and the other Salen. The first occupies about seventy square miles and lies in the extreme north-western part of Mull. Tobermory division contains twelve square miles, and stretches along the Sound of Mull a distance of six miles. Salen is to the east and borders the isthmus.

Torosay covers the north-eastern part of Mull, and contains one hundred and sixty square miles. A chain of mountains runs along its entire length, all having a common base except Ben More and Ben Talla. The latter is almost a perfect cone. It impresses the eye with an agreeable blending





FIG. 8. GLEN MORE

of grandeur and beauty. The interior of the parish is so hilly that very little flat ground can be seen.

**Glens.**—The numerous mountains of Mull, covering so limited an area, would produce many glens of scenic beauty, grandeur and wildness. The most noted of the glens are More, Forsa, Cainail, Iris, or Silisdear. As the parish of Torosay embraces the greater part of the mountains of Mull, it would necessarily include more of the glens, and those of greater size. The most noted of all is Glen More, which derives its name from its length, which is about ten miles. It begins along a stream that pours into the head of Loch Scridain, and from thence to the west shore of Loch Squabain, and on to the valley of Lussa River. On either side the mountains hem it in so that it is only a long narrow pass winding its tortuous way in the narrow defile between the adjoining bens. The depth of the valley, at its highest point, is about three hundred feet above sea-level. Its sides have an acclivity varying from  $40^{\circ}$  to the perpendicular.

Next in importance is Glen Forsa which follows the Forsa River, having its source in Glen More, eastward of Ben Talla, and at its base empties into the Sound of Mull near Pennygown. It is about five miles long by three-quarters broad. The average height of its depth is about one hundred and sixty feet above the level of the sea. Its surrounding hills have an acclivity of about  $30^{\circ}$ . The hills are covered with grass and heath.

Glen Cainail, or Glen Cannel is three miles farther west, runs parallel to Glen Forsa, and is of the same breadth, but two miles shorter in length. It drains the western slopes of Ben Talla and Ben Chaisgidle, and pours its water into the eastern extremity of Loch Ba. It is three miles in length.

The lesser glens are quite numerous, and are noted in the chapter on Geology. Reference here will be made to Glen Iris which lies along the road between Gribun and Kilfinichen. Glen Byre partially drains the northern and eastern face of Ben Croise, and empties into the western shore of Loch Buy. Glen Lidle commences north of Carsaig Bay and empties into



Loch Scridain, near Pennyghael. Glen Libidil lies eastward of Loch Uisg, in the district of Loch Buy. Glen Clachaig empties into Loch Ba, from the south, and helps to drain the local mountains. Glen MacQuarie is along a tributary which flows into Loch Cuan; and Glen Murdoch, near by, is along a tributary of Aros of water.

**Roadways.** The glens offer roadways, over which the various parts of the isle may be reached. Glen More offers a passage-way for the people of western Mull, but a roadway was not constructed, until about the middle of the nineteenth century. Beginning at Loch Don, a roadway skirts along the Sound of Mull to Tobermory. From this roadway another branches off from Loch Don, follows along the west shore of Loch Spelve, passing Loch Uisg and ends at the head of Loch Buy. Near the mouth of the Lussa, where it enters Loch Spelve, a road begins, runs along the river a considerable distance, then turns at right angles, taking a south-westerly course, follows the eastern shore of Loch Scridain, passes through Bunessan, and ends at the ferry, connecting with Iona. A road leaves Salen, passing the mouth of Loch Ba, sweeps east of Ben More, and at the head of Loch Scridain connects with the road to Bunessan. From this road branches another, taking a north-westerly direction, following the northern shore of Loch Tua. From Tobermory a road takes a south-western direction to Calgary, and other points along the western coast of Mull. A road leads from Bunessan to the east coast of the Ross of Mull, bearing a south-eastern course. A road starts from Carsaig House and leads to a point immediately opposite Inch Kenneth. It is solid and well built.

**Rivers.** There are many small streams that take the name of river, which, at times become veritable torrents. The principal rivers are the Lussa, Forsa and Ba. The Lussa is in the north-eastern part of Torosay; is about six miles in length, and empties into the sea at the east end of Loch Spelve, where it is thirty yards broad. The Forsa drains Glen Forsa, is about four miles in length, and has its rise at the base of Ben Talla. The Ba issues from Loch Ba, and after a course of two miles empties into an arm of Loch na Keal.

The rivers are simply mountain streams. A striking illustration is afforded in that at the extreme head of Burg, athwart Loch Scridain. Here are two depressions, which run perpendicular to the sea. These two large waterfalls are dry in summer, but in the winter pour out millions of tons of water which have been drained from a thousand streamlets. During the storms of winter the water rolls over the banks of the frightful precipice, and as it is launched over the rocky ledge, there arises a contest with the wind, which causes a vapory smoke to arise skyward. The wild grandeur of the surroundings gives a faint sight to Ben More vomiting forth its liquid flame of lava projecting itself into the sea.

**Lochs.** The lochs render additional interest to the surface, whether sea or fresh water. The most interesting and picturesque part of the isle is the western shore. The two great arms of Mull form a bay which contains over twenty isles, not including massive rocks laid bare during the ebb of the tide. On the border of this bay are numerous lochs, the most noted being Loch na Keal, which is hemmed in by the isle of Eorsa, and that in turn is guarded by the islands of Ulva and Inch Kenneth. An important feature of this loch consists in nearly cutting into two parts the isle of Mull, for it penetrates into Mull a distance of eight miles, and comes within four miles of reaching the Sound of Mull. The loch is so deep and so wide that it has sheltered a large fleet of ships. The name means a "loch of Cells," which designation may have come down from the St. Columban era, though no remains of a chapel have been found near its shores. The cliffs composing the shores are very striking and pleasing to the eye. A peculiar feature consists of the lava sheets of the shore dipping from 2° to 5° toward the great central masses of eruptive rocks, and increasing in inclination as the volcano is approached.

Within the arms of Mull is a sister loch, known as Scridain, somewhat larger than Loch na Keal. The word Sgriodain is probably from the Norse Skrida, a landslip. The Gaelic name should be retained, which is Loch Leven, or more properly Leamhain, the loch of elms. Between the heads of



Loch na Keal and Scridain, Ben More rears its lofty altitude. Also between the two lochs lies the lofty headland of Burg. The lava sheets along the shore have the same characteristics as those of Loch na Keal.

Loch Caol is near the point of the Ross of Mull. Its name signifies narrow. During the storms of winter the waves of the sea come careering one after another, forcing themselves into the very parapet of the roadway that guards the village of Bunessan.

Forming a part of Loch na Keal is Loch Tua, though not so long as Scridain, yet reaching a length of eight miles, including the narrow strait between Ulva and Mull. Its greatest width is nearly three miles. The meaning of Tua (Tuadh) is "hatchet." Or, if the word should be Tuath, as some have it, then the meaning is "northern." It is noted for its shores presenting an example of a volcanic mud-stream, having been buried under a flow of lava. The loch offers safe anchorage for a large fleet of vessels.

Proceeding northward, and passing a horn of Mull, is Calgary Bay, forming a considerable indentation on the shore. This bay is an illustration of the results of the mighty surges of the waves of the ocean against basaltic rock.

Between Caliach Point and Quinish Point is Loch Cuan, forming a very narrow fiord, a distance of three miles into the land. The name is probably Cumhang, or narrow loch.

Not far distant from Cuan is a very small loch known as Mingary.

Ardmore Point is the most northerly part of Mull, and near it is Bloody Bay, which takes its name from a sea battle, there fought in 1482. In Gaelic the bay is called Badh na fola. The bay is a part of Sunart.

Near the western end of the Sound of Mull is Tobermory Bay, hemmed in by Calla (from Norse Calabh, calf) island. In Gaelic the name is Tobar Mhoire, a survival of Romanism, meaning well of St. Mary. The bay is one of the best anchorages on the west coast of Scotland. Hills almost completely shelter it, and in stormy weather, ships of all sizes take refuge there.

Aros, Salen, Fishnish, Scallasdale and Duard Bays are but indentations along the Mull side of the Sound of Mull.

On the east coast is Loch Don, which is very crooked. Following its crooks it is about three miles in length.

Farther south is Loch Spelve, with a greatly extended shore line, but narrow breadth.

Loch Buy, or the yellow loch, is three miles in length. At its head is the plain of Laggan and Moy Castle. When the tide is out a great extent of rocks is exposed.

Fresh water lochs are very numerous, the greater number being very limited in size. On one estate alone (Glengorm) are Lochs na Torr (one half mile in length), the three Mishnish, connected the one with the other (about two miles) and Loch Friza (three miles in length).

The largest of all the Mull lakes is Loch Frisa, located about the center of the western division of the island. It is enveloped by basaltic rocks. The outlet is by Aros River into Salen Bay. Its length is about five miles.

The second in size is Loch Ba (the cow loch), which is about two and one half miles in length. It is near the foot of Ben Greig, and a short distance from the head of Loch na Keal, into which it pours its water.

Loch Uisg is on the Loch Buy estate; is very narrow, and is surrounded by beautiful scenery. From it a small stream leads into the head of Loch Buy.

About two miles from Bunessan is Loch Assapol. This small body of water is reputed to be the best fishing point in Mull. It is easily reached by roadway from Bunessan.

Other lochs, some of which are but the broadening of small streams, will be referred to in the Chapter on Geology.

**Caverns.** The many seismic convulsions, which the island of Mull has undergone, produced fissures in all the various rocks, and in these rents were deposited materials of decay. To these disturbances must be ascribed the great number of caverns which form an important feature in the structure of Mull.

The most favored spot for caverns is Gribun, noted for





FIG. 9. GRIDUN HEAD

its wonderful grottoes. Numerous subteranean cavities, with long winding galleries, whose sides are draped with stalagmitic ornaments of various forms, arrest the scientist and observer alike.

The most noted of all the caverns is MacKinnon's Cave, known to the native by the name of Umaha Chloinn Fhionghainn. This cave, located in Gribun, can only be reached by boat, and even then only when the tide is out. The entrance is difficult of access, owing to the rocks which lie in its front, and against which the tides dash with great force. The entrance is forty-five feet in height. The roof rises in regular arched form, and is so high that the dim light, furnished by a candle, does not afford a good view. Its depth is about two hundred feet, and in the innermost recess is another cave about twenty-five feet in breadth. The roof and form of the outer cavern demonstrate that it was formed by the constant washing of a fissure.

Another cavern in Gribun is called the Ladder Cave, to which there is an open passage of about eighty feet. At the opening of the cavern is a small breastwork, which requires a ladder in order to enter. There is also a large flagstone in position, behind as though it had been used for a table. During troublous times the cave was used as a place of refuge.

Located in the extreme point of the peninsula of Laggan, which separates Loch Buy from the Firth of Lorn, is Lord Lovat's Cave, though anciently called Odin's. It is composed of three chambers: the main, or entrance one, is three hundred feet in length; breadth, for the first hundred feet from the entrance, twenty feet, and the height forty. It then rapidly widens to forty-five feet, its height increasing until it reaches an altitude, said to be over one hundred and twenty feet, which is retained to its extremity. Near the point of expansion on the west side, there is a depression, and also a cavity in the wall. At the deepest part of the depression, and almost against the wall, is a fissure in the rock, wide enough to admit the body of an ordinary sized man. Descending into this fissure another chamber is reached, the roof of which is on a level with the main avenue. It bears off in a west by



north direction and extends a distance of about one hundred feet. The breadth and height vary,—the greatest dimensions being twelve in breadth by twenty-four in height. The floor is irregular,—the lower part being near the center. At the western extremity the third chamber is reached, the direction of which is toward the main avenue and at right angles with it. It descends rapidly, and from a breadth of ten feet, it soon terminates in a fissure, instead of being perpendicular, bends towards the south at an angle of about ten degrees. The entrance to the first or main avenue, is about fifteen feet above sea-level. The cavern was formed during a period of subsidence, and by the action of water through the fissures. The fetch of the ocean, if the cavern was partly above the ocean, would rapidly cut away such soft parts as might still cling to the walls or lie upon the floor.



FIG. 10. MULL, LOOKING SOUTH

From the head of Loch Buy to the Carsaig Arches are many caves and indentations in the rock, all of which are below the basalt. Near the entrance of Loch Buy, on the Carsaig side, is a large rock cut off from the cliff. It is composed of two parts, the base being cretaceous, and the upper part basaltic columns. A beautiful recess has been formed in this rock, extending through both formations.

Carsaig Arches form the most wonderful geological feature on Mull. This formation is located just below Carsaig Bay, and at a point where the cliff rises to a height of nine hundred and seventy feet. They give a clear and definite

idea how a cavern may be formed in basaltic pillars. The rock in which are the excavations have the oolite for the base and basalt for the covering. The longer arch is open at both ends, having a length of one hundred feet; height sixty feet, and breadth fifty-five feet. The smaller arch cuts through the detached rock, which is one hundred and twenty feet high, producing a cavity of seventy feet in altitude. The aperture was first produced in the softer material, and when this had sufficiently widened the basalt dropped from above,—aided by a fault and the erosions of the sea.



Fig. 11. CROAG, IN MORNISH

Not far from the Arches is the Nun's Cave, or Uamh nan Cailleach, protruding into the sandstone at the foot of the cliff. It is specially noted for its supposed connection with the Cathedral on Iona. While the sandstone at the cave is of the same material as that used in Iona, yet there is neither written nor oral evidence that the stone in Iona was quarried at this point. The rude carving of crosses on the walls within the cave, may indicate that it was used by monks or nuns.



Tradition affirms it was a place of punishment meted out to nuns who had gone wrong. Barring the rude crosses the cave is not of special interest.

"O the island of Mull is an isle of delight,  
With the wave on the shore and the sun on the height,  
With the breeze on the hills, and the blast on the Bens,  
And the old green woods, and the old grassy glens."



## CHAPTER III.

### METEOROLOGY

It is stated that Mull is the most boisterous of any of the Western Isles. Owing to its fogs it has been called "The Island of Gloom." In the habitable parts, the climate is mild. Owing to the varied surface there is some difference between the temperature of the different parishes. The rugged mountains of Torosay have their summits seldom free from snow, from the beginning of November to the middle of April. The mean temperature is 47° F., and the mean pressure of the atmosphere 29.75 inches. The prevailing winds are from the south-west, the west and the north-west; and often, during a hard gale, it blows successively from all three points, in the order above stated. Rainy weather is indicated when the tops of the mountains become enveloped with thick clouds in motion; but when thin and broken fleeces of white mist appear slowly ascending from the mountain sides, and when the summits are partially covered, fair weather is prognosticated. The high mountains intercepting the vapors wafted by the wind from the surface of the ocean cause a great quantity of rain, which gives an annual fall of water ranging from sixty-five to one hundred and ten inches, all of which is beneficial to the soil. In the winter the strong gales and storms are sometimes preceded twenty-four hours before, by a brilliant appearance of the *auro borealis* in the northern regions of the heavens. The great fall of water does not affect the health of the people, owing to the soil being porous, which leaves but little stagnant water.

In the traditions of Mull tales of travellers being overtaken in snow storms are replete. Graham, in his "Birds of Iona and Mull," gives his personal experience, in a rain storm, in Glen More, in the month of November.



"Before I got near the entrance of the great glen on the return journey it was nearly three o'clock. The morning, from being very bright, had gradually overcast, blackened, and now assumed a most threatening aspect; the inky-colored clouds hung upon the tops of the mountains, and seemed to be charged with pitch. The wind was very slight but it wailed and sobbed through the mountain gullies, and moaned in irregular gusts over the grey lichen-covered rocks in that peculiarly wild, melancholy manner which forbodes a dreadful storm. I hurried on as fast as I could, for I had many miles to walk through

'This sullen land of lakes and bens immense;  
Of rocks, resounding torrents, gloomy heaths,  
And cruel deserts black with treach'rous bogs;

for I wished to reach the fords lest the coming rains should make the rivers impassible, and before the darkness of the evening, which was already closing in with unusual swiftness, would make the fords dangerous. The clouds now came rolling down the slopes of the mountains, till everything was obscured from sight by their pall of blackness. A sudden sharp blast of wind flew across the moor; and immediately it was calm again; the ends of my plaid fluttered heavily, once or twice streaming out before me. Doran (the dog), with tail and ears down, ran close up to my heels, and in a moment, with a crash like thunder, the storm burst upon us. The irresistible fury of the wind hurried me along the road as it rushed past, now roaring at my ear, and now howling and shrieking as it whirled along the valley. The river and lake foamed and boiled, and then rose up in circling eddies of spray, like wreaths of smoke, filling the air as the blast bore it away up the sides of the hill. The rain poured down in hissing sheets of water, deluging the whole face of the country; the road was covered with water, and every rivulet was swollen into a fierce torrent, bearing stones, and earth, and heat along with its turbid, coffee-colored waters. Add to all this the night soon set in intensely dark. I hurried on, assisted by the storm on my back, till at length I came to the rivers, which, happily, were still fordable, though sufficiently deep and rapid, and every moment becoming worse. After this the rain became heavier than I think I ever saw it before (unless in the tropics during the rainy season); it was difficult to keep the road in consequence of the darkness, but the hollow rumbling of the water pouring into the bog holes by the roadside gave warning of the danger of a false step. Happily the twinkling light from the window of Kinloch Inn was now

glimmering through the darkness and storm across the head of Loch Scridain, and after a vigorous push for about a mile, crossing a narrow footbridge formed of two planks (which I had to do on all fours), and fording another bad torrent, I at length ran my nose up against the gable of the house. and, after groping along to reach the door, I next found myself standing before a huge fire of blazing peats."

In the more exposed parts the strong winds have a detrimental effect on growing plants, and especially the exotic. During the early part of the growing season the shoots of trees and tender leaves, in exposed positions, by the heavy winds are prematurely injured. The young leaves are sometimes torn off by the force of the wind. Owing to the prevalence of the western winds, the exposed trees acquire a characteristic one-sided shape, casting the greater development in the easterly direction. In the autumn the fruit crop is sometimes greatly injured.

The percentage of sunshine averages about twenty-eight per cent.,—the sunny and driest weather occur in April, May and June, and during that period the crops sometimes suffer from the drouth.



## CHAPTER IV.

### GEOLOGY

The Island of Mull, for the most part, is an extinct volcano. It furnishes the most wonderful example of dissected volcano known to science. Of its two hundred and thirty-five thousand acres, only thirteen thousand are arable. An examination of its structure exhibits the action of terrific forces which have wrought strange changes, in forming the present surface. The action of water has been almost as great as the flow of molten masses. The base of the volcano has a circumference of about forty miles, with the highest point (Ben More) reaching an altitude of three thousand one hundred and sixty-nine feet. If the rocks that came from Ben More were restored to that mountain, its elevation would be not less than six thousand feet, and the plateaux, of which it forms a part, would reach a much greater altitude. While there are many bens closely connected yet, originally there was but one. Only fragments of the great volcano remain, which give striking evidences of the paroxysms undergone during the changes. During these periods millions of tons of material would be blown from the crater, and within a comparatively short time a new cone of a different form would result; and yet it may be strange that so many mountains should be formed by volcanic action, in so restricted an area.

The present appearance exhibits a gradual increase of the inclination of the lava beds on the higher slope of the main mountain, and the rugged surface shows great faults that contributed towards producing the central subsidence.

The enormous amount of denudation, which the volcanic products have undergone, represents a remarkable series of events, the latest dating to a very remote period, and in turn, the previous epochs were separated by untold ages. The proofs of extensive denudation between the outflow of great

masses appear to be of a very positive character. The basaltic lavas and their accompanying piles of scoriae, in many cases, rest directly on the intrusive felsites and granites which formed the interior and deeply seated portions. The felspathic lavas, before they were buried under the overwhelming products of the period of basaltic eruptions, experienced considerable movements and suffered extensively from denudation. It is also probable that the basaltic streams may frequently lie in hollows eroded in preexisting felstones.

The discovery of Miocene beds intercolated with the basalt, in Mull, culminated in elucidating the history of the Tertiary period existing in the Highlands of Scotland. The discovery presents the changes which have taken place in the construction and distribution of basaltic rocks. In this field



Fig. 12. LOCH POTH

Mull is unrivalled, for here may be found a complete and correct illustration of the revelation which volcanic rocks may bear to one another.

Plainly stated the Mull plateaux district embraces nearly the whole of the island, crosses over to Morvern and Loch Sunart and includes a part of Ardnamurchan, and extends westward as far as the Treshnish Isles. The whole of this great plateaux has been subjected to demuntion and has suffered by waste along its margin and deeply trenched by the excavation of glens and arms of the sea. Mull is so pene-



trated by sea-lochs and divided by deep valleys that a comparatively slight depression would turn it into a group of islands. Besides its enormous denudation it has been subjected to disruption and perhaps to subsidence from subterranean movements. In its southern part it has been broken up by the intrusion of large bosses and sheets of gabbro, and by masses as well as innumerable veins of various granitoid and felsitic rocks. The isle may be said to be composed of layers



FIG. 13. CLIFFS OF LOCH NA KEAL

of basaltic lava piled upon one another and that to a depth of two thousand feet, though now broken up by denuding agencies. These layers, on the south, through the agency of a great fault, are brought into abrupt contact with palaeozoic rock.

As already noted, in the center of the plateaux rises a

group of mountains which exhibit a number of intrusive masses composed of rocks varying in hardness, and associated with vast deposits of volcanic agglomerates and breccias which irregularly yield to denuding forces.

The basis of the group of mountains consists of masses of highly siliceous intrusive rock. In the great valleys these masses are seen to be granite, usually of the hornblendic variety, but passing into ordinary granite with mica in the deepest and most central portions. As the masses are traced upwards and outwards the granite gradually passes into felsite.



Fig. 14. VOLCANIC NECK OF 'S AIRDE BEINNE, NEAR TOBERMORY

The outlying mountains are made up of lava streams, nearly horizontally deposited, presenting thick masses of felsite, which alternate with beds of scoriae, lapelli, and ashes, containing included blocks of stratified rocks. This rim of the mountains represents the lavas and fragments ejected from a volcanic vent.

Masses of granitic and felsitic rocks constitute the bulk of Ben Buy, Ben Varriach, and Ben Talla, together with a great abundance of gabbro rock, from which proceed veins, sheets and intrusive masses of irregular form, that traverse the whole of the highly siliceous rocks in every direction. The



veins and dykes proceed to great distances from the central mass and intersect the lavas of the great plateaux, and also the various Primary and Secondary strata.

Overlapping the edges of the felstone-lava series, may be found the basaltic-lavas of the great surrounding plateaux. Surrounding the central masses of eruptive rocks patches of volcanic agglomerates and breccias, which alternate with lava sheets, and traversed by innumerable veins and dykes. These patches constitute the last remaining vestiges of the great conical piles.

The Mull plateaux affords a striking example of the extraordinary extent to which it has been disrupted by later protrusions of massive basic and acid rocks over a rudely cir-



Fig. 15. CARSAIG ARCHES

cular area, extending from the head of Loch Scridain to the Sound of Mull, and from Loch na Keal to Loch Buy. The bedded basalts have been invaded by masses of dolorite, gabbro and granophyre, with various allied kinds of rocks. They have been disturbed in their continuity and undergone considerable metamorphism.

The most extensive development of lavas which are readily distinguishable from the group of plateaux-basalts occur in Mull. These rocks form part of a group of pale lavas which overlie the main mass of the plateau-basalts and cap Ben

More, together with several of the lofty contiguous mountains. These rocks are called andesites and trachytes.

The slopes above Fishnish Bay show a group of basalts, which die out southward, and are overlapped by a younger group that has been poured over their ends. A more striking example occurs beyond the west end of Glen More, where one series of basalts has been tilted up, during some volcanic disturbance, and there had a later series banked up against its edges.

From the western base of the headland of Gribun, the basalts, in almost horizontal beds, rise in one vast sweep of precipice and terraced slope to a height of over sixteen hundred feet, and then stretch eastward to pass under the higher part of Ben More, at a distance of eight miles. They have a slight easterly inclination, so that the basement sheets, at the sea-level, at the mouth of Loch Scridain, gradually sink below that level as they move eastward.

The precipices of Gribun, at McGorry's Head, expose a succession of beds of columnar amorphous and amygdaloidal basalt, which attains a thickness of twenty-five hundred feet before they are overlain by the higher group of pale lavas in Ben More.

On the east side of Mull, thin tuffs and bands of basalt-conglomerate occur on different horizons among the bedded basalts, from near the sea-level, up to the summit of the ridge which culminates in Ben Meadhon (2087 feet), Dun-da-Ghaoithe (2512 feet), and Mainnir nam Fiadh (2483 feet).

Above the ordinary compact and amygdaloidal basalt comes the higher group of pale lavas forming the uppermost part of Ben More, and then stretching continuously along the pointed ridge of A'Chioch, and thence northward into Ben Fhada. The same lavas are formed in two outliers, capping Ben Craig, a mile farther north.

The highest and youngest group of lavas consists of mere isolated patches about eight hundred feet thick, consisting of bedded andesitic lavas, which alternate with and follow continuously and conformably upon the top of the ordinary plateaux-basalts.







Everywhere inclined sheets are met with in the terraced basalts which do not thicken out individually and collectively in any given direction, except as the result of unequal denudation. They afford no evidence of any volcanic cone from which they originated. Their present inclinations are due to movements subsequent to the formation of the plateau.

An abundant rock named gabbro, but commonly called greenstone, was early noticed on Mainnir nam Fiadh (2483 feet) near Loch Don. This rock is regularly interstratified with the basalt. It is well displayed in beds and sheets. The district in which it is well placed lies between Loch na Keal and Loch Spelve. The sheets are specially prominent along the higher parts of the ridge that run northwards from the northern end of Loch Spelve, and along the west side of Glen Forsa, but extending out into the thickest mass in the south-western part of the hilly ground, where, from above Craig, in Glen More, they cross the valley, and from the rugged ridge that rises into Ben Buy (2354 feet), and stretches eastward to near Ardara. On the declivity to the west of Ben Buy and Loch Fhuaran is a fine line of the rock. The main mass of gabbro sets in on Ben Buy at a height of seventeen hundred feet, and become a huge overlying sheet, which reaches a thickness of eight hundred feet. It is enormously thicker than any other sheet on the island.

The granophyre bosses, which form some of the hillsides, are among the most astonishing of the wonderful series, which, dissected by denudation reveal the structure of the volcanic region. They lie in two chief areas, one of which extends along the northern flanks of the mountains tract from the western side of Ben Fhada, across Loch Ba, to the west of Glen Forsa, while the other occupies for over three miles the bottom of Glen More, the deep valley which skirting the southern side of the chief group of hills, connects the east side of the island by road with the head of the great western inlet of Loch Scridain. Among the lesser areas, one extends about a mile along the declivities to the south of Salen, across the valley of the Allt na Searmoin; another occurs at Salen; a third extends along the shore of Craignure. In the interior

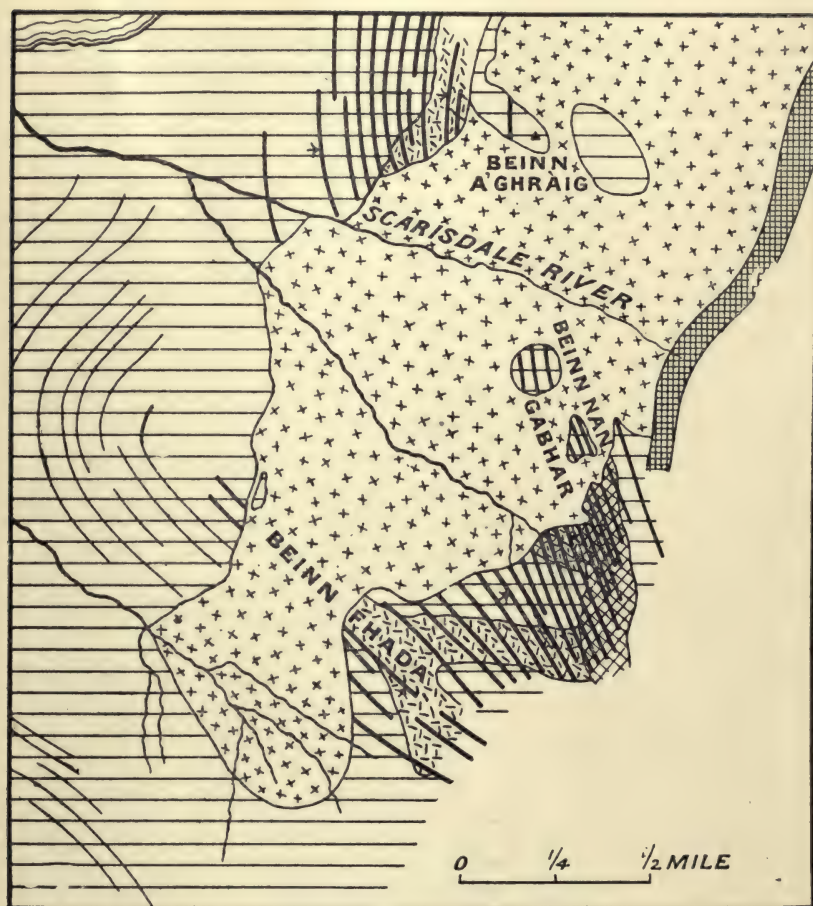
are isolated areas, besides thousands of veins in the central group of hills and valleys which form the basins of Glen Cannel and Forsa Rivers.

The chief northern boss is that of Loch Ba, having a length of nearly six miles, with a breadth varying from a quarter of a mile to a mile and a quarter. It descends to within fifty feet of the sea-level, and is exposed along the crest of Ben Fhada at a height of eighteen hundred feet. Along its southern boundary is a compact black quartz-felsite, which runs as a broad dyke-like ridge from the head of the Scarrisdale water north eastward across Loch Ba, and spreads out eastward into a marl more than a mile broad, on the heights above Killbeg, in Glen Forsa.

From a distance of several miles a contrast may be seen between the outer and inner parts of the hills that lie to the southwest of Loch Ba. From afar there may be readily traced the dark bedded basic rocks rising terrace above terrace, from the shore of Loch na Keal, to form the seaward faces of the hills along the southern side of that body of water. Perhaps the contrast is more striking from the hilly side, where astonishment becomes intensified by the sheets of dolerite and basalt which dip towards the northeast. Of all the junction lines between the acid bosses and the lavas of the plateau, those exposed on the Mull hillsides are the most extraordinary.

Along the shore at Salen the bedded basalts succeed each other in well defined sheets, some being solid, massive and non-amygdaloidal, and others quite vesicular. Immense numbers of dykes cut those rocks, and they are likewise pierced by occasional felsitic intrusions. On the opposite side of the island, away from the central masses of acid rock, may be traced the bedded basalts with so gradual a diminution of the induration that no definite boundary line for the metamorphism can be drawn.

In the bed of the south fork of the Scarrisdale stream, a separate mass of granophyre protrudes through the basalts in advance of the main mass, and a little higher up on the outskirts of that mass, narrow ribbons of the granophyre run through the basic rocks. Similar sections may be seen on the



Felsite dyke  
along fault.

Granophyre



Inclined Sheets of  
Dolerites, &c.  
Arrow denotes dip.



Felsite and  
Granophyre

Gabbro

Plateau-lavas

Later than the local  
Inclined Sheets

The more prominent  
escarpments of the  
lavas are shown  
by thin lines

Older than the local  
Inclined Sheets

Fig. 17. MAP OF BEINN A'GHRAIG AND BEINN FHADA



flanks of Ben Fhada, especially in the great corry of Ben More. On the east side of Loch Ba are numerous similar intrusions. At the east end of Loch na Dairdh, where the granophyre has been intruded into the basalts, specimens may be obtained showing the two rocks welded together. On the slopes of Cruach Torr an Lochain, where the granophyre has a felsitic selvage, the bedded basalts are traversed by veins of the latter material. A little further east, at the head of Allt na Searmoin, the bedded basalts are intersected by another protrusion from the compact felsitic porphyry.

On the southeastern side, between the head of the Scarrisdale River and Loch Ba, the line of junction between the granophyre and basalt is nearly vertical, but a body of black felsite intervenes as a huge wall between the ordinary granophyre and the basalt. On Ben Fhada and Ben a'Chraig the line of separation is inclined outwards. On the top of the ridge of Ben a'Chraig the outliers are parts of the upper basalt of Glen More. The same rocks, prolonged on the other side of Scarrisdale Glen, sweep over the summit of Ben Fhada, and run on continuously into the crest of A'Chioch and the upper part of Ben More. There are sections on the southern flanks of Ben Fhada, where the upper surface of the granophyre comes down obliquely across the edges of the lavas, and allows the junction of the basalts and the pale group to be seen above it. As in the case of Ben an Dubhaich, it is as if the granophyre had eaten its way upward and dissolved the rocks which it has replaced.

The usual contact metamorphism has been produced around this intrusive boss. It is the most marked in the outliers that cap Ben a'Chraig, and are the two ridges to the southwest, where it consists in a high degree of induration, the production of an irregularly joined structure, and the effacement of the obvious bedding which characterizes the unaltered rocks.

The position of this eruptive mass, a mile broad, breaking through without violently tilting, more than eighteen hundred feet of the bedded basalts, and then stopping short about the base of the pale group, presents a curious problem in geological physics.

A little to the south of the tarn called Loch na Dairidh, the granophyre is succeeded by the black flinty felsite. Lying on its surface are detached knolls of much altered dolerite, basalt, and agglomerate. That the agglomerates do not belong to the period of the eruption of the granophyre and felsite but to that of the bedded basalts, may be inferred from their intense induration next the acid rocks, and also from the fact that similar breccias are accurately found here interposed between the bedded basalts. This is well proved on the hill above the Coille na Sroine.

Along the strip of ground now occupied by the Loch Ba boss of granophyre and felsite, there once stood a line of vents, from which, besides the usual basalt debris, there were ejected many pieces of different felsitic rocks, and there eruptions of fragmentary material took place during the accumulation of the plateau basalts. These volcanic funnels occasioned a series of points or a line of weakness of which, in a long subsequent episode of the protracted volcanic period, the acid rocks took advantage, forcing themselves upwards therein and leaving only slight traces of the vents which arrested their ascent.

The second or Glen More boss, instead of rising into hilly ground, is confined to the bottom of the main and tributary valleys and has only been revealed by the extensive denudation to which these hollows owe their origin. It begins nearly a mile below Torness, and extends up to Loch Airdeglais, a distance of four miles. Some of the best sections to show offshoots of this rock are along the steep hill slope which mounts from the water-slip in Glen More southward into the Creag na h-Iolaire (eagle's Crag), and thence up into the great gabbro ridge of Ben Buy.

One of the most remarkable examples of breccias of non-volcanic materials occur near the summit of Sgurr Dearg, northwest of Loch Spelve. The bedded basalt encloses a lenticular band of exceedingly coarse breccia consisting mainly of angular pieces of quartzite with fragments of amygdaloidal basalt. In the midst of the breccia lies a huge mass of erupted mica-schist, at least one hundred yards long by thirty

yards wide. To the west, owing to thinning out of the breccia, this piece of schist comes to lie between two beds of basalt. A little higher up, other smaller, but still large blocks of similar schist, are involved in the basalt. The visible mica-schist measures fifteen thousand cubic yards, which weighs about thirty thousand tons. A remarkable feature consists in its being located two thousand feet up, in the basalt. A similar breccia lies near Carsaig.

The tertiary lavas of eastern Mull are divisible into porphyritic and non-porphyritic basalts. Towards the center of the island, which appears to have a general basin structure, the upper lavas are covered by a thick breccia charged with lava, schist, granophyre, gabbro, and sandstone fragments, all heaped together without assortment. Beginning at Sgurr Dearg, this breccia can be followed on to a mountain of schist rising up through the lavas, and is here particularly crowded with schist debris; it also locally rests upon a highly eroded surface of gabbro which is intrusive in the schist. No lavas have been formed connected with the breccia, and its formation may well mark a respite in the volcanic history of Mull.

The Mull dykes have a phase almost peculiar to the isle. They are of frequent occurrences. Along the shore of the Sound of Mull, between Pennygown and Fishnish Bay, are numerous dykes running north to north-east, which are distinct from those of the north-west. At Leth Thorcaill, a mile and a half east of Fishnish Bay, is a longitudinal dyke, and another on the shore west of Pennygown, and still another on the hillside south of the burial ground at Knock. More than one class of dykes occur to the south of Ben More. The same occurs to the west of Dererach, where massive erosion leaves them standing out like a wall. A northwest dyke on the southeast flank of Ben More has so indurated the lavas near it that a trachytic intrusion has been unable to pierce them.

The center of Mull is also characterized by numerous ring-structures, as may be evidenced by the occurrence of inclined sheets of basic and acid rocks that have risen through fissures dipping inwards towards the middle of the isle. This outcrop describes curves which are greater, or less segments

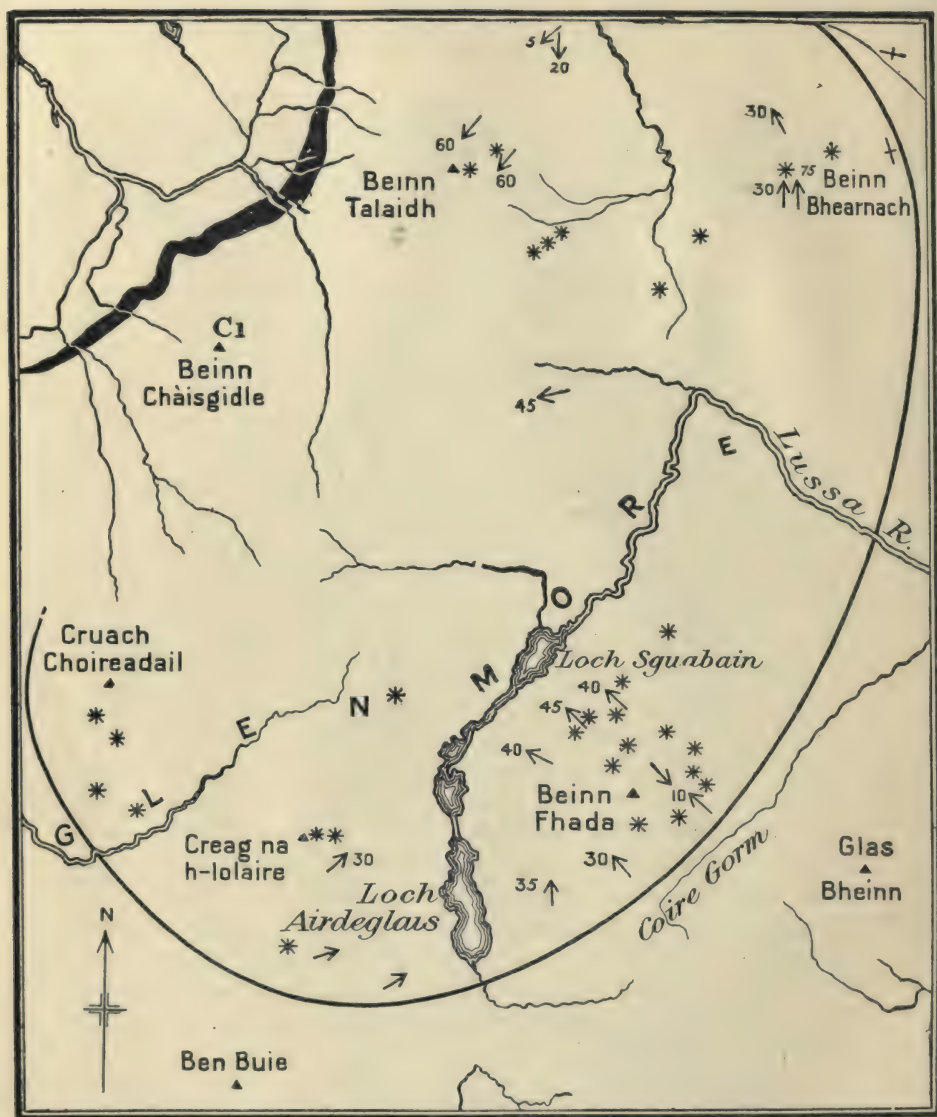


of circles. The center of the series of intrusions was not constant in its position, but shifted in course of time along a northern line for a distance of two miles. Verticle intrusions of circular shape are also found, especially, in the district of Loch Ba.

It must be further noticed that a remarkable central subsidence took place in the volcano. The five sections of lavas of the basaltic plateaux exposed along the shores of the deep fiords of Loch Scridain and Loch na Keal, instead of sloping away from the great central masses of eruptive rock, reverse the order, and for many miles dip towards them at angles varying from two to three degrees, the inclination increasing towards the volcano. From this it is evident that a great subsidence took place in the great central mass of the island. This is also sustained by the inclination of the whole of the lavas surrounding the volcano. Besides all this, in the valley between Kilfinichen and Gribun, where the cretaceous rocks underlying the lavas, are suddenly cut off, there is the evidence of the existence of faults, the downthrow of which is in all cases towards the great central mass. So, it has been observed, that a great caldera has been observed in the neighborhood of Loch Ba, and also to its south. The southern and eastern margins can be traced for a considerable distance, with the volcanic breccia. In the interior of the caldera there are great lava flows, aggregating from two thousand to three thousand feet in thickness, which frequently exhibit "pillow-structure" in great perfection. This structure is found only in lavas that have congealed under water, and leads to the conclusion that the caldera was at times occupied by a lake.

Other rocks found in various localities deserve special consideration but must be passed over; and the fragments of flint and chalk, which are of common occurrence, should court profound investigation.

Some of the bens afford the clearest insight into the relations of the different rocks which constitute them. It is well to particularize some of these bens, with accompanying illustrations, in order that the subject might be simplified. Almost any ben might exhibit the facility with which certain



0 1 2 3 4 MILES

- \* Exposures of Pillow Lavas
- s↙ Dip, in degrees, of Lavas, Tuffs and Sediments
- x Vertical Lavas
- Inferred edge of Caldera, left incomplete owing to lack of evidence
- Loch Ba Ring-Dyke

FIG. 18. DISTRIBUTION OF PILLOW LAVAS

of the volcanic rocks yield to disintegrating forces, owing to the extremely jointed condition.

**Ben More:**—Beginning at the highest, most commanding and widely known peak, it is found fairly to illustrate the relation which the several volcanic products bear to one another. The lower parts of Ben More, with its surrounding spurs, present the granites, felsites, felstone lavas, felspathic agglomerates, with the intersecting dykes of gabbro, dolerite and basalt. Upon these is a mass resting unconformably, many hundreds of feet in thickness, and constituting the whole of the higher portions of the mountain, composed of basaltic scoriae, tuffs, and ashes, alternating with lava sheets and intersected by a plexus of dykes. The masses of agglomerate having been thinned out, the basaltic lavas came together and formed the peninsula of Burg or Gribun, which is made up of lava sheets piled on one another to the depth of sixteen hundred feet. The beds, formerly the summit of Ben More, composed of alternations of lavas and agglomerates, constitute the last vestige of a volcanic cone, formed during the period at which the basaltic lavas were ejected. The agglomerates exhibit, in the fissures of ejected blocks, many beautiful minerals of the same kind as are found in similar portions of existing volcanoes. The entire absence of ejected blocks of the stratified rocks in the later agglomerates is a significant feature in that while the older eruptions of acid rocks broke through masses of earlier strata, the later basaltic masses forced their way through the midst of the former.

Although the great mass of the lavas, constituting the great plateaux, are of basaltic composition, they vary greatly among themselves in many minor features, and especially in sheets of clinkstone, usually called porphyrite. The number of exceptional lavas greatly increases toward their origin passing up Ben More.

For geological exposures, the west and south sides of Ben More, afford the most favorable field. On the west side, about one mile above Craig, is a coarse grained basic plutonic mass which has a close resemblance to the plutonic masses in Coir' a' Mhaim and Coir'ant-Seilein. A shaly bed on the south side



contains traces of plant remains. A few flows of more basic character occur high up in the andesitic series, forming the summit of Ben More.

A'Chioch forms a face of Ben More. On it is a group of inclined sheets, composed of basic intrusions, very irregular, and often follow the bedding of the lavas. They are numerous on Ben More, but die out along the strike, about a mile to the south, starting abruptly in the Choir Odhar a rock known as mugearite forms a flat sill whose out-crop may be traced almost entirely to the Ben More-A'Chioch mass, with a maximum thickness of about three hundred feet. It dies out abruptly on the eastern slope of A'Chioch.

**Ben Talaidh.** In altitude Ben Talla exceeds all others in Mull, save Ben More. It is situated in the central portion of the plutonic area, resting in the forks of the upper source of Glen Cannel River. It consists of an abundance of the minor basic intrusions. The more numerous are the inclined sheets that dip towards a point lying a little to the west, on the southern slopes of Ben na Duatharach. The southwestern slopes of Ben Talla are largely composed of acid or subacid lavas. On its upper slopes is a great abundance of inclined sheets. The summit is largely composed of fine-grained rocks of lava.

**Ben Buy.** Forming the south-by-east section of the volcanic plateau is Ben Buy. The great Tertiary breccia forms a conspicuous feature of southeastern Mull, and consists of blended blocks and fragments of granophyre, gneiss, gabbro, basalt and sandstone. Its lower half of the southern slope is composed of granophyre breccia, which is cut by a large number of inclined sheets of dolerite, and of a subacid rock with a circular auzite. The flat top and northern slope of the Ben consist of a large mass of gabbro cut by numerous inclined sheets.

**Ben Ghraig.** This mountain rises near the western end of Loch Ba. Viewed from the north it presents a very striking appearance. Its face is almost precipitous; and here its much jointed granite and felsite, which constitute the greater part of its mass, have crumbled down, thus exposing its per-

pendicular side. The lower part of the ben is composed of a well formed typical granite, principally of the hornblendic kind. This kind of rock may be seen exposed on its south side in the deep ravines which divide it from Ben y Chat and Ben Gabhar. Ascending the mountain the granite is seen to pass by insensible gradations with a quartziferous felsite, the hornblend being replaced by the decay of minerals which greatly facilitates the disintegration of the rock. Higher up the rock becomes finely crystalline. From the coarsest granite to the finest grained felsite the porphyritic structure is displayed.

From a short distance removed, the northern face of the ben has the appearance of being made up of concentrically curved beds. The granite and felsite are traversed by innumerable veins, and appear to be composed of similar material to that of the mass itself, but differing for the most part only in the degree of fineness of grain, color, &c. In a few instances thin veins of almost pure quartz, and others made up of crystallized felspar are found. Lying upon the summit and flank of the eruptive rocks are sheets of lava highly vesicular and amygdaloidal in structure, which alternate with great masses of ash, lapilli, and scoriaceous fragments. These rocks have been thrust upwards by the vast intrusive masses below them, causing a dip in both directions. On the west they are intersected by the shores of Loch na Keal, where the character may be observed.

**Ben Sarsta.** About two miles southwest of Tobermory is a conspicuous hill, presenting striking features. Its height above the sea level is about eight hundred feet. It is a prominent object owing to the peculiarity of the mode of weathering of the rock masses which compose it, as compared with the surrounding tubular basalts. This rocky mass, standing up abruptly in the midst of the basaltic plateau, is composed of coarsely crystalline dolerite, which becomes finer in grain towards the outer margin of the vent, but in its lower portions passes into gabbro. The surface of these rocks are rugged and of a rusty brown. They resist denudation and the growth of vegetation. They form a striking contrast with

the grassy tabular masses of basaltic lavas in the midst of which they are formed. This hill was upheaved through the older basaltic lava sheets. As shown in the plan and section of the accompanying illustrations, the contrast between these highly crystalline rocks and basalts, in the midst of which they lie, is marked by a belt of metamorphosed rock. The basalts near their junction with the intrusive dolerites and gabbro have acquired a harder texture, a splintery fracture, and a peculiar platy mode of weathering, often in concentrically curved planes. From the central mass a number of dykes and veins can be traced intersecting the surrounding lavas.

Sarsta Ben sets forth every evidence of an extinct volcano. Its date is subsequent to the eruption of the great sheets of basaltic lavas. It was of great size and surmounted by a volcanic cone, and from its vent, lava streams flowed, fragments of which still remain. The vent measures about a half mile in length, by a quarter of a mile in breadth, presenting an oval form. The central portion is a deep hollow, which is filled with water of great depth, thus forming a crater lake.

Every ben has certain features peculiar to itself, those already detailed must suffice. However interesting and important the many bens may be, it is necessary to pass them over, and take up other geological data, although more or less connected with the mountain formations.

The masses of volcanic matter did not proceed from one cone. The series of volcanic upheavels represent different volcanic cones, or vents, and all did not belong to the same epoch. At a number of points the basalt was broken through by similar eruptive masses, sometimes composed of basic rocks, and at others of felspathic materials, and in still others of both these varieties. It is more than probable that there was one main vent, and the others may be termed accompanying volcanoes, although all were not immediately contemporaneous. At times the eruptions were very violent as proved by the distance covered by the flow of the lava.

The Ross of Mull is characterized by some very interest-





Fig. 19. FORMATION OF SOUTH-EAST MULL

ing geological features. From Peterhead, on the north-east coast of Scotland, to the Ross of Mull, there occur, along the whole of the Grampian Mountains, a series of masses of crystalline and igneous rocks which have been protruded through the contorted and metamorphosed strata of the Lower Silurian. The undulating, and, sometimes almost level tracts of the Ross of Mull, where through extensive denudation, the lower and deeper portions of these masses are exposed, may be found to be composed of an almost uniform mass of typical granite. In the coast sections may be found the most complex entanglements of the granitic and stratified rocks. On its extreme point, by the Sound of Iona, and up the country, reaching nearly to Bunessan, the rock is entirely granite. The reed or grain of the stone is horizontal, which would indicate that the hills, by some great convulsion, have been tilted upon edge. The general direction of the reed is north-east and south-west. On cutting the stone it is seen that the quartz and felspar are large and flaky. There are two varieties of granite exposed—gray and red—the latter prevailing.

The granite of the Ross of Mull extends over twenty square miles, and varies very little in composition and texture, except along its line of junction with the schists, where mica is more marked. Inclusions containing sillimanite, andalusite and cordierite are very abundant near the boundary. The sillimanite, in the rocks, occurs in larger crystals than elsewhere in Scotland. Small masses of diorite are met with on the west of the Ross of Mull, which was formed earlier than the granite. The coast sections of the granite contain numerous minor intrusions, which latter consist of three sections, the oldest of which is pre-granite. The next, cutting the granite, is of mica trap, sometimes reaching ten feet in thickness. Lastly, there is a set of north-west dykes, which cut the sheets of mica trap. This appears in the coast section on the west side of Port Gart an Fhithrich. The pre-granite intrusion crops out near Rudha na Traighe-maoraich.

As previously noted the Isle of Mull is volcanic, yet there are patches of older rock, which occur at short intervals around the shores of the island. Previously to the volcanic



eruptions nearly the entire isle was of Tertiary formation, only patches of which remain.

**Carsaig.** The exposure, near the outlet of Loch Buy, on its west side, was early noticed. The exposure of the Miocene, at this point, was the beginning of the investigation which elucidated the history of the Tertiary period in the Highlands of Scotland. A fine field was offered in Mull. The Lower Lias crops out, but is much disturbed and altered by igneous intrusions. This series may be traced towards Loch Buy, where it is completely and abruptly cut off by the intrusion of volcanic masses of Miocene age. In this formation are well marked zones of *Ammonites semicostatus* and *A. bucklandi*. At the foot of the cliff at Carsaig House, when the tide was out, I picked up some very fine specimens, in the exposed rock. They were quite small, and of a very dark color.

Overlying the lower Lias is the Middle Lias, composed of two marked members (called the Pabba and Scalpa series), the former represented. The lower member or Pabba series, consists of more or less sandy and very micaceous shales, with limestone nodules. At many points in the cliff the beds are sometimes concealed by a talus of fallen rock. But there is no difference in studying the beds collecting fossils, which are abundant, and met with in a fine state of preservation. Over the Pabba are the Scalpa beds, which are less calcareous, and consist of greenish and yellow sandstone containing fewer fossils. In the upper part of the series the beds graduate into white sandstones and grits.

The bottom bed of the Tertiary igneous rocks is a thin mudstone, which is overlain by a thick mass of basalt lavas rising to a height of about fifteen hundred feet. Although the base of the lavas dips to the westward near Carsaig, yet the rock terraces near the shore of Loch Scridain have a slight dip to the east, towards the center of the island.

Above Carsaig House is a stream forming a series of waterfalls. It displays the following formations:

White sandstone—Tertiary	15 ft.
Glauconitic sandstone containing layers of a	



thin shelled lamellibranch, crushed beyond recognition . . . . .	15 ft.
Glaucinitic sandstone with lenticular lumps limestone . . . . .	10 ft.
Glaucinitic sandstone with fucoid markings and lumps of limestone . . . . .	5 ft.
Massive white sandstone with obscure casts of lamellibranchs . . . . .	8 ft.
Sill . . . . .	6 ft.
Highly glauconitic sandstone . . . . .	2 ft.
Middle Lias white sandstone . . . . .	200 ft.

Above Aird Ghlas, on the west side of the bay, the lithological characters are different:

Calcareous sandstone with lenticles of unfossiliferous limestone . . . . .	5 ft.
Massive pebbly sandstone, slightly glauconitic . . . . .	10 ft.
Dark thin bedded glauconitic sandstone . . . . .	7 ft.
Soft block shale with nodules of glauconitic sandstone . . . . .	4 in.
Obscurely bedded sandstone highly glauconitic . . . . .	2½ ft.

The masses of chalk at Carsaig do not form bedded layers but are deposited without order in a sandstone matrix.

Sapphire has been found in two localities to the west of Carsaig. In the first of these (near Loch Scridain) large xenolithic blocks of baked sandstone and shale are seen to be involved in an igneous matrix which is probably intrusive, and which encloses large numbers of little hexagonal plates of clear blue corundum. The second locality is on the coast of Rudh'a'Chromac'n where it is found in an irregular composite sill consisting partly of andesitic felsite, and partly of trachytic granophyre.

The above localities are the same spoken of as along the course of the Allt a'Mhuchaidh, near the foot of the Abhuinn Bail' a'Mhuilinn, east and west of Tiroran.

**Loch Buy District.** Near Glenbyre, and also on the south coast of Laggan, the base of the lava occurs, and in some parts of Laggan, between the lavas and the underlying Mesozoic rocks, is a thin layer of Tertiary sediments. To the west of Port Ohirnie the layer is about twelve feet thick. To the eastward the bed dies out, and near Glen Libidil is replaced by sandstone with fragments of igneous rocks. Above

the Tertiary sediments comes a great thickness of lavas of which the bottom members are mostly basic in character. The latter thin down from about eight hundred feet, near Glenbyre, to four hundred feet near Glen Libidil. Above these there are various zone lavas, some of which are of great thickness.

A great number of intrusions occur around Loch Buy, the largest being the granophyre, which extends from Loch Buy along both sides of Loch Uisg and into Laggan as far as the head of Glen Libidil. The granophyre is older than two large gabbro masses, one of which is exposed between Loch Uisg and the sea at Loch Buy, and the other in Glen Libidil. Numerous dykes met with run west and east-north-east.

A small volcanic neck on the coast about three hundred feet east of Glen Libidil, consists of an outer intrusion of a coarsely crystalline basic rock full of xenoliths, with central patch of volcanic agglomerates.

A short distance southwest of Glenbyre is a small patch of Jurassic rock, well exposed in the cliff. In Glen Libidil is a patch of Jurassic rock exposed by denudation, and, on the northern side, is bounded a fault with a downthrow to the north of about four hundred feet.

**Loch Spelve District.** This district embraces the south-east coast. A calcareous sandstone of the upper portion of the Lower Lias lies on the coast between Port Donain and Port nam Marbh, and in the Oakbank burn. On the coast of the peninsula, stretching south of Loch Spelve, the same formation contains two varieties of ammonites. The same formation at Port nam Marbh is characterized by the **ammonites gryphaea**. The Upper Lias, in the Loch Don district, along the coast from Port nam Marbh to Port Donain, is marked by thirty feet of indurated dark shale. At Port Donain this shale yields an ammonite closely allied to **Dactylioceras commune**. A small patch of similar shale occurs at Port na Muice Duibhe, some two miles south of Loch Spelve.

The Lower Oolite occurs at Port Donain and Port nam Marbh, which is about seventy feet in thickness.

In Glen Ardnadrochet the Lower Oolites are in contact



Fig. 20. LOCH SPEIVE AND LOCH BUIE DISTRICT



with the Middle Lias sandstone, and represented in two beds of limestone separated by thirty feet from calcareous sandstone. Beds of the same age are found on the west side of the Loch a'Ghleannain anticline. The Upper Greensand, crowded with a crushed ostreiform shell occurs at Port Donain and north of Port na Tairbeirt.

**Craignure.** This section forms a part of the northeast of Mull, bordering on the Sound of Mull. Immediately to the southeast of Craignure is a compact limestone of a white color, which passes up into a shelly limestone, a few feet thick, on the shore between Duard and Craignure, and nearly forty feet in Glen Ardnadrochet. This stone contains bands crowded with the fossil *Gryphaea arcuata*. On the Duard-Craignure shore, and in Glen Arnadrochet, the stone is followed by a rusty colored shaly micaceous sandstone, with poorly preserved ammonites.

**Tobermory.** The Pabba shales are rich in fossils about Tobermory. The general association of the fossils there appear to prove that they belong to the base of the Pabba shales, representing a mixture of the Lower and Middle Lias species. The country west of Tobermory is chiefly built up of a succession of almost flat flows of fine grained olivine basalt.

**Bloody Bay.** Near the northwestern extremity of Mull is Bloody Bay, where beds of sandstone of a bright and red color are found. This has been quarried to build the lighthouse of Ru na Gal, near by. The eroded surface of these beds is covered by Miocene basaltic lavas. It is probable these sandstones are an altered condition of the Scalpa series. No trace of fossil remains has here been found.

**Gribun.** The beds at Gribun, on the shores of Loch na Keal, arouse the profound interest of the geologist. Here, the Upper Greensand rests directly upon the Poikilitic beds. At two different points the peculiar beds of the Scottish chalk, converted into a siliceous material, are crushed out from beneath the overwhelming masses of basaltic lava that covers all the Secondary strata to a great depth. The accompanying illustration gives the general relations of the beds seen at Gribun.

**Ardtun.** A mud stream, that accompanied one of the eruptions of the volcano, is revealed at Ardtun, near Bunesan, Ross of Mull. This stream overwhelmed and buried deposits of fine sediment, with leaves which had accumulated in pond-like hollows. The streams had formed over a disintegrated surface of the chalk rocks of the district, and thus swept up chalk flints and angular fragments of the highly indurated Scottish chalk.

The succession of strata, at Ardtun headland varies considerably in a short distance. A section is thus exhibited:

Columnar basalt . . . . .	40 ft.
Position of first leaf bed . . . . .	2 ft.
Gravel varying from . . . . .	25 to 40 ft.
Block, or second leaf bed . . . . .	2½ ft.
Gravel, about . . . . .	7 ft.
Gray clay . . . . .	2 ft.
Laminated sandstone . . . . .	½ ft.
Clay, with leaves at base . . . . .	7 in.
Amorphous basalt . . . . .	60 ft.

Some of the vegetable matter presents a fresh appearance. One of the leaf beds is made up of a pressed mass of leaves, lying layer upon layer. Among the plants there found, are a purple **Ginkgo** and a **Platanites**.

**Coal.** From time to time much attention has been given to coal, existing in Mull. There have been mining operations and much expense incurred. That coal exists in Mull has long been known, and it was positively mined as early as 1587. In that year James IV. rented to Hector MacLean the Ross of Mull, and made a charge for the coal. Early in the 18th century efforts were made to reach the coal beds in the west of Mull. A considerable sum of money was spent in coal mining at Ben an Sonaich, near Carsaig, where a seam was known to be three feet in thickness. In 1910 another attempt was made to ascertain the extent of the coal beds, and the entire summer was spent prospecting. Seams of various thickness were discovered occupying large areas amongst the Brolas hills and at Ardtun. At the latter place, close to the seashore, and under thick layers of rock, a twelve inch seam, containing high calorific quality was mined. So far as the explora-

tions extended the product was not found to be in paying quantities.

Tertiary coal is found in various places west of Ben an Ainidh. One of the seams locally called Cadh' Easan Coal, is near the top of a cliff about one half mile south of Airidh

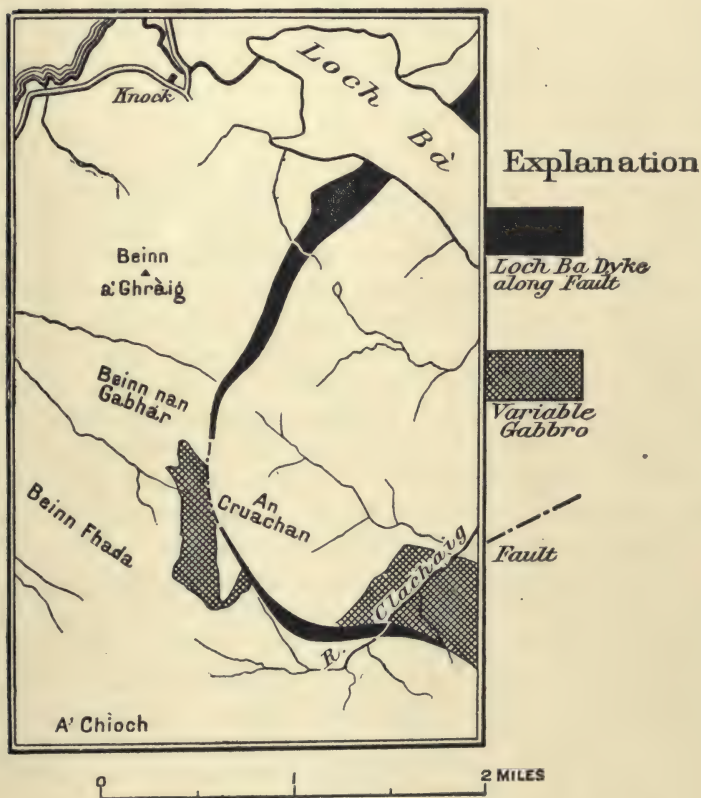


Fig. 21. COURSE OF LOCH BA DYKE ALONG FAULT

Mhic Cribhain. It is a bright coal lying nearly horizontal. Another is near the bottom of a waterfall, called Eas Dubh, a half mile east of Sheaba. Other veins of coal have been found at Gowan brae (Bunessan), and on the coast of Torr,



Ardtun Head. These appear to be merely lenticular patches, and of an inferior quality.

At different levels, in the volcanic series, beds of lignite and true coal are observed. These appear to be always lenticular patches, only a few square yards in extent. The best example is among the beds at Carsaig. It is in part a black glossy coal, and partly dull and shale. Some years ago it was between two and three feet thick, but now is about eight inches. It lies between two basalt flows and rapidly disappears on either side.

**Glacial Period.** The ice-flow that moved along Loch Linnhe was split on the eastern coast of Mull and sent one stream to the north and the other to the south of the main mountain range of Mull. The northern branch proceeded west, north-west, along the Sound of Mull, as far as Salen, leaving very remarkable grooves, and severing of the rocks along its course. At Salen the glaciation made a sudden change, the great mass of ice having swept round this point to the southwest, and passed over into Loch na keal. The wonderful grooving between Salen and Loch na keal evidences the great power and persistence of the current which overflowed in that direction. It is probable that this opening was the outlet to the west for the passage of the main body during the greater part of the glacial period.

During a later stage of the ice-flow the local glaciers of the mountains appear to have spread out over ground formerly occupied by mainland ice. This is true in the case of Glen Forsa glacier, the striae of which cross the grooves and flutings of the earlier glaciation almost at right angles. On the coast to the west of the river Forsa the two ice movements may be seen. A farther confirmation is exhibited of the striae of the local glacier passing up and down over trough and crest of the earlier groovings. The ice from the mainland had vanished in that region at the time when the Glen Forsa glacier had attained its maximum and spread out into the Sound of Mull. The striae of the last named glacier follow the direction of the Glen, showing no sign of deflection, and pass out at the shores of the Sound.

The deposits of the Glen Forsa glacier indicate the nature of the moraine, and contrast strikingly with the boulder-clay of the main ice. In a section near Pennygown is shown the relation of this drift to the deltaic deposits of the Forsa. Here the exposed delta gravels overlie the moraine of the Glen Forsa ice.

The cause of the sudden change in the direction of the ice towards Loch na keal, from Salen, was owing to the pressure of a powerful ice-stream, which set in from the northeast, off Morvern. The congestion caused by the conjunction of these two ice streams formed the very exceptional ice-moulding of the Salen pass.

The drift deposit of Glen Forsa and that of the valley of Loch Ba present unusual features. The glaciers which occupied these valleys, though forming the usual type of morainic drift in the upper reaches, yet near the termini of the glens, have deposited extensive masses of gravel which form terraces, fan-like sheets and mounds, and also several well-marked linear eskers. At Callachally, in Glen Forsa, one of these eskers terminates in a clearly defined fan, which slopes away in all directions from the end of the esker, and drops, with an unbroken surface, to a level of about thirty-five feet, where it passes beneath the gravels of a twenty-five foot beach. A half mile east of Callachally, along the side of the river, is a small but distinct esker; and at Pennygown is a remnant of another outwash fan. The striae on the shore prove that the glacier extended out into the Sound of Mull, which would indicate that this gravel formation was not deposited at this period of its greatest extension. It is a product of the retreat of the ice. This position is probably marked out by the steep fan of gravel bounding the peat moss of Blar Mor. This moss and that of Dail Bhaite, on the east side of the river occupy a hollow which is a cast of the glaciers at this stage.

The mounds which rise above the peat for a distance of a mile up the glen, are composed of gravel. A sudden change sets in at Killbeg, where the gravel gives place to a clayey moraine, forming the hummocky topography so characteristic

of Highland glens. From there to the head of Glen Forsa, there appears to be no deposit of gravel.

The valley of Loch Ba contains similar phenomena. During its maximum, when the glacier occupied this valley, it appears to have extended into Loch na keal, as indicated by cross striae on the shore, similar to that of Glen Forsa. The first stage of retreat is indicated by gravel formation, and the position of the ice front, during the principal halt, was the present limits of Loch Ba. The gravel belt is marked by mounds, eskers, and outwash fans, similar to those of Glen Forsa.

About a mile and a half east by northeast of Craig, in the valley that extends north from the sharp bend of Glen More, is a stiff dark gray boulder-clay, well exposed, and forms the top deposit over a considerable area.

The west part of the floor of Glen More, above Craig, is crossed by a series of fine terminal moraines. The origin of these is due to the glaciers moving down the valley in a south-west direction; and above every one of the moraines, is an alluvial flat, where the point of ice, which joined the moraine, was situated.

A remarkable series of striated hollows and winding grooves occur along the shores of Loch na keal, between Knock and Scarrisdale.

Numerous glacial striae prove there was a flow of ice down Loch Scridain, and also down the valley of the Leidle. Raised beaches are seen on the shores of Loch Scridain and at Carsaig. From the north shore of Loch Scridain to the head of Loch Beg, a twenty-five foot raised beach can be followed, and this marks the limit of certain fine gravelly deposits. North of Loch Beg there is also a trace of a higher feature, at about fifty feet above sea-level, while still higher can readily be seen from a distance, which has been followed for nearly a mile. This appears to have been connected with the pre-glacial shore line on the west coast of the island.

At one time a field of ice moved in a southwestern direction over the pass of Coir'a'Mhaim, between Ben a' Meadhoin and Corra-Ben, and also over the next pass to the west, near



Coir'ant-sailein, between Corra-Ben and Cruachan Dearg. The height of the first pass lies a little below the twelve hundred and fifty foot contour, but that of the second is about seventeen hundred and fifty feet. The pass of Mam Chachaig, nearly a mile west of Cruachan Dearg, was crossed by ice moving in a southwest direction. The height of this pass is about ten hundred and eighty-eight feet.

North of Loch Don are great masses of glacial sand and gravel, probably produced by confluent glaciers from the hills to the west.

Between Loch Spelve and Loch Uisg is a high level fan of gravel over-lying shelly boulder clay, save where the latter protrudes in well formed moraine ridges. These ridges are the terminal moraines of a glacier which for a time occupied the site of Loch Spelve, and the moraine material was derived from the bottom of the loch, having been shoved forward by the ice. The surface level of the granite was connected with the sea at the date of the one hundred foot period. If the glacial deposit of the Kinlochspelve Isthmus was removed, then the sea would extend into the deeper portion of the Loch Uisg basin.

Near Loch Buy are patches of the one hundred foot raised beaches, and a twenty-five foot beach forms a well marked shelf on which stands Loch Buy plain and Laggan flats. Between Loch Buy and Loch Uisg is an exposure of five feet of blue boulder-clay, containing Morvern granite resting on moraine gravel. The glacial striae in Laggan show a general westerly trend of the ice movement.

The Loch Buy district, east of Allt Mhic Slamhaich, does not contain very large areas of glacial drift, but the work of ice is shown by numerous erratic blocks and striae.

North of Loch Fuaran the striae indicate a southerly ice flow, while in Gleann a' Chaiginn Mhoir the flow was west by south.

The Ross of Mull contains no moraines and the drift deposits are few, and chiefly confined to small hollows. Glacial striae have been observed only in two places,—one resting on

a dolerite sheet near the farm of Scoor, and the other on the gneiss, near by.

**Peat.** The fuel used on the island is peat, deposits of which are found in abundance in various parts of the island.



INTERIOR VIEW OF FINGALS CAVE

## CHAPTER V.

### FLORA

Among the islands adjoining Mull plant life is largely the same, notwithstanding the fact that these isles have been permanently separated throughout a succession of geological periods. It would be plausible to assume that every isle would have a varied flora peculiar to itself. Again, varied causes might lead to a wide distribution of plants. The wind, the waves, and the birds are active agents in this field. Nor should it be overlooked that man has been a very great and untiring factor, not only after an intelligent manner, but also unconsciously in that seeds adhere to packages imported from other districts. The production of plants depends on the nature of the soil, climate and sunshine. The same land area will multiply certain species, while other varieties will become rare. Plants growing luxuriously on the low level lands will gradually disappear along the mountain reaches. Very many have their habitat close to lochs, rivers, and the margins bordering the sea.

The Western Isles were once famous for their forests. Even the bogs, and other deposits, still contain remains of the old woods. Mull was specially famous for her trees. When Dean Monro travelled through the Hebrides he found most of the islands abounding in trees. The causes of the great denudation of the forests can be easily traced through the dismal history of the times which have elapsed. On the eastern and northeastern coasts of Mull, there are several spots still remaining, containing valuable timber. The isle should still be sheltered by forty thousand acres of woodland, and that without interfering with tillage or grazing. The trees most likely to thrive are those found growing spontaneously on the island. The trees indigenous to the Hebrides, and most of which were formerly in Mull, are the oak, ash, elm, beech,



plane, chestnut, walnut, horse chestnut, lime, maple, Scotch fir, larch, spruce, fir, silver fir, balsam fir, pinaster, birch, black poplar, abele, aspen, alder, roan, willow, laburnum and yew.

In Mull the soil is generally light, thin and gravelly, being the decomposition of volcanic matter,—the most fertile coming from the granite. The geological construction of Mull is chiefly adapted to grazing. Green crops and grasses may be raised to advantage. While the various grasses afford pasture for domestic animals, yet there are many noxious weeds that prove fatal to horses and cattle.

The following list of Mull plants, made by Professor Robert C. McLean, is given without any change save I have noted the habitat of such plants as are not common. Many plants are quite rare, and seldom met with elsewhere.

The following list of plants is compiled from the records given for vice-county 103 (Mull and its smaller dependencies)—(See H. C. Watson: *Cyble Britannica*)—in Traill's "Topographical Botany of Scotland" published with a "Continuation" and a "Supplement" in the *Annals of Scottish Natural History*, from 1898 onwards; together with some additional plants mentioned in Arthur Bennett's "Additional Records of Scottish Plants" in "*The Scottish Naturalist*" vol. 8, 1886 and onwards. It comprises every authenticated species and variety for the islands, corrected up to the year 1912, so that any discovery not here included may be taken as being in all probability an addition to the flora.

Any such discovery should be notified for record purposes, and the author will be happy to receive any such notifications at University College, Cardiff.

The nomenclature here employed is that of the London Catalogue of British Plants, tenth edition, and the order is that of Bentham and Hooker, most usual in British Floras.

*Thalictrum alpinum*  
minus. Calgary  
*Anemone nemorosa*  
*Ranunculus trichophyllus*  
drouetii

baudotii  
var. marinus  
hederaceus. Salen  
sceleratus. Kinloch, Sridain

flammula	Lychnis dioica
acris	flos-cuculi
repens	githago
bulbosus	Cerastium glomeratum. Kin-
ficaria	loch; Salen
Caltha palustris	triviale
Trollius europaeus	tetrandrum. Tobermory
Nymphaea lutea	Stellaria media
Castalia alba	holostea
Papaver somniferum	graminea. Loch na Meal
dubium	uliginosa
argemone	Arenaria serpyllifolia, Calgary
Fumaria bastardi	peploides
officinalis. Tobermory	Sagina maritima. Tobermory
Radicula nasturtium-aquaticum	procumbens
Barbarea vulgaris. Tobermory	subulata
Arabis petraea	nodosa
hirsuta	apetala
ciliata	Spergula arvensis
Cardamine amara	sativa
pratensis	Spergularia marginata. Drum-
hirsuta	fin
flexuosa	salina var. neglecta
Draba incana	Montia fontana
Erophila vulgaris	Elatine hexandra
Cochlearia officinalis	Hypericum androsaemum
danica	quadrangulum
groenlandica	maculatum
Sisymbrium officinale	humifusum. Aros
Erysimum cheiranthoides	pulchrum
Subularia aquatica. Loch Pal-	elodes
lock	Radiola linoides
Brassica napus	Linum catharticum
sinapistrum	Genarium sanguineum. Cal-
Capsella bursa-pastoris	gary
Lepidium hirtum	pratense. Bunessan
Cakile maritima	molle. Bunnessan
Viola palustris	dissectum
riviniana	hobertianum
Viola tricolor. Erraid	pusillum
arvensis	Erodium cicutarium
curtisii	Ilex aquifolium
Polygala vulgaris	Ulex europaeus
serpyllacea	Cytisus scoparius
Silene maritima	Medicago lupulina
acaulis	Trifolium repens

- |                                |                              |
|--------------------------------|------------------------------|
| procumbens                     | Pyrus aria                   |
| dubium                         | aucuparia                    |
| Anthyllis vulneraria           | Crataegus oxyacantha         |
| var. maritima                  | Saxifraga nivalis            |
| Lotus corniculatus             | stellaris                    |
| uliginosus                     | aizoides                     |
| Vicia hirsuta. Sorne           | tridactylites                |
| cracca                         | Chrysosplenium oppositifoli- |
| orobus                         | um                           |
| sepium                         | Parnassia palustris          |
| tetrasperma (?) Tober-         | Cotyledon umbilicus-Veneris  |
| mory                           | Sedum anglicum               |
| Lathyrus pratensis             | roseum                       |
| sylvestris                     | acre. Calgary                |
| montanus                       | Drosera rotundifolia         |
| Prunus spinosa                 | anglica                      |
| avium                          | angx rotundifolia            |
| padus                          | longifolia                   |
| Spiraea ulmaria                | Hippuris vulgaris            |
| Rubus idaeus                   | Myriophyllum spicatum, Mish- |
| plicatus                       | nish                         |
| affinis                        | alterniflorum                |
| carpinifolius                  | Callitriche stagnalis        |
| pulcherrimus                   | intermedia                   |
| dumnoniensis                   | Peplis portula               |
| eu-villicaulis                 | Lythrum salicaria            |
| mucronatus                     | Epilobium parviflorum        |
| radula                         | Bloody Bay                   |
| hirtifolius var. danicus       | montanum                     |
| saxatilis                      | obscurum                     |
| Geum urbanum                   | Circaea alpina. Drumfin      |
| rivale                         | lutetiana. Drumfin           |
| Fragaria vesca                 | Hydrocotyle vulgaris         |
| Potentilla reptans             | Eryngium maritimum           |
| anserina                       | Astrantia major              |
| Alchemilla arvensis            | Sanicula europaea            |
| vulgaris                       | Conium maculatum. Croig      |
| alpina                         | Apium nodiflorum             |
| Agrimonia eupatoria. Tober-    | inundatum                    |
| mory                           | Sium erectum                 |
| Rosa spinosissima              | Aegopodium hodagraria        |
| tomentosa                      | Conopodium majus             |
| canina                         | Myrrhis odorata              |
| aggregate species              | Anthriscus sylvestris        |
| A particularly poor list which | vulgaris (?)                 |
| should be easily extended.     | Oenanthe lachenalii          |



<i>crocata</i>	<i>Arctium lappa</i>
<i>Ligusticum scoticum</i> . Ardtun	<i>Cnicus lanceolatus</i>
<i>Angelica sylvestris</i> . Salen	<i>palustris</i>
<i>Heracleum sphondylium</i>	<i>heterophyllum</i>
<i>Daucus carota</i>	<i>arvensis</i>
<i>Caucalis anthriscus</i>	<i>Saussurea alpina</i>
<i>Hedera helix</i>	<i>Lapsana communis</i>
<i>Sambucus nigra</i> . Balliscate	<i>Hieracium pilosella</i>
<i>Viburnum opulus</i> . Drumfin	<i>Hieracium anglicum</i> . Loch na
<i>Lonicera peri-clymenum</i>	Meal
<i>Galium boreale</i> . Balliscate	<i>corymbosum</i>
<i>cruciata</i>	<i>crocatum</i>
<i>verum</i>	<i>Hypochaeris radicata</i>
<i>saxatile</i>	<i>Leontodon hispidus</i>
<i>palustre</i>	<i>autumnalis</i>
<i>uliginosum</i>	<i>Taraxacum officinale</i>
<i>aparine</i>	<i>palustre</i>
<i>Asperula odorata</i>	<i>Sonchus oleraceus</i>
<i>Sherardia arvensis</i> . Tobermory	<i>asper</i> . Drumfin
<i>Valeriana officinalis</i>	<i>arvensis</i>
<i>sambucifolia</i>	<i>Crepis capillaris</i>
<i>Valerianella olitoria</i>	<i>paludosa</i>
<i>Scabiosa succisa</i>	<i>Lobelia dortmanna</i>
<i>arvensis</i> (?)	<i>Campanula rotundifolia</i>
<i>Solidago virgaurea</i>	<i>Vaccinium vitis-idaea</i>
<i>Bellis perennis</i>	<i>myrtillus</i>
<i>Aster tripolium</i>	<i>Oxycoccus quadripetala</i>
<i>Antennaria dioica</i>	<i>Calluna vulgaris</i>
<i>Gnaphalium uliginosm</i> . Salen	<i>Erica tetralix</i>
<i>sylvaticum</i> . Erraid	<i>cinerea</i>
<i>Inula helenium</i>	<i>Pyrola media</i>
<i>Achillea millefolium</i>	<i>minor</i>
<i>ptarmica</i>	<i>Statice (Armeria) maritima</i>
<i>Chrysanthemum segetum</i>	<i>Lysimachia nemorum</i>
<i>leucanthemum</i>	<i>Glaux maritima</i>
<i>Matricaria inodora</i>	<i>Anagallis arvensis</i>
<i>maritima</i>	<i>tenella</i>
<i>Tanacetum vulgare</i> . Tobermory	<i>Centunculus minimus</i>
<i>Artemisia vulgaris</i>	<i>Samolus valerandi</i>
<i>Tussilago farfara</i>	<i>Fraxinus excelsior</i>
<i>Petasites ovatus</i>	<i>Ligustrum vulgare</i>
<i>Senecio vulgaris</i>	<i>Vinca minor</i> . Drumfin
<i>sylvaticus</i> . Drumfin	<i>Centaurium umbellatum</i> var.
<i>jacobaea</i>	<i>capitatum</i>
<i>aquaticus</i>	<i>Gentiana campestris</i>
	<i>Menyanthes trifoliata</i>

<i>Symphytum officinale</i>	<i>Galeopsis speciosa</i>
<i>Mertensia maritima</i> . Quinish	tetrahit
<i>Myosotis caespitosa</i>	<i>Lamium amplexicaule</i> . Tober-
<i>scorpioides</i>	mory
var. <i>strigulosa</i>	molucellifolium
<i>repens</i>	purpureum. Tobermory
<i>arvensis</i>	maculatum
<i>versicolor</i>	<i>Teucrium scorodonia</i>
<i>Calystegia sepium</i>	<i>Ajuga reptans</i>
<i>soldanella</i>	<i>Plantago major</i>
<i>Atropa belladonna</i>	<i>lanceolata</i>
<i>Digitalis purpurea</i>	<i>maritima</i>
<i>Veronica agrestis</i>	<i>coronopus</i>
<i>tournefortii</i>	vars. <i>pygmaea maritima</i>
<i>arvensis</i>	<i>Littorella uniflora</i>
<i>serpyllifolia</i>	<i>Chenopodium album</i>
<i>officinalis</i>	<i>Atriplex patula</i> var. <i>erecta</i>
<i>chamaedrys</i>	<i>babingtonii</i>
<i>montana</i>	<i>laciniata</i>
<i>scutellata</i>	<i>Salicornia europaea</i>
<i>anagallis-aquatica</i>	(aggregate)
<i>beccabunga</i> . Loch Scridain	<i>Polygonum convolvulus</i>
<i>Euphrasia gracilis</i>	<i>aviculare</i>
<i>Bartsia odontites</i>	<i>raii</i>
<i>Pedicularis palustris</i>	<i>hydropiper</i> . Loch Scridain
<i>Rhinanthus crista-galli</i>	<i>persicaria</i>
<i>Melampyrum pratense</i>	<i>amphibium</i>
var. <i>hians</i> .	<i>Oxyria digyna</i>
<i>Orobanche rubra</i> . Bloody Bay	<i>Rumex conglomeratus</i>
<i>Utricularia intermedia</i>	<i>obtusifolius</i>
<i>Pinguicula vulgaris</i>	<i>sanguineus</i> var. <i>viridis</i>
<i>lusitanica</i> . Ben Buy	<i>crispus</i>
<i>Mentha aquatica</i>	<i>acetosa</i>
var. <i>hirsuta</i>	<i>acetosella</i>
aq. x <i>arvensis</i> -M. <i>sativa</i>	<i>Euphorbia peplus</i>
<i>sylvatica</i>	<i>Mercurialis perennis</i>
<i>arvensis</i>	<i>Ulmus glabra</i>
<i>Thymus serpyllum</i>	<i>Urtica dioica</i>
<i>chamaedrys</i>	<i>urens</i>
<i>Nepeta hederacea</i>	<i>Myrica gale</i>
<i>Scutellaria galericulata</i>	<i>Betula alba</i>
<i>minor</i> . Loch na Keal	<i>tomentosa</i>
<i>Prunella vulgaris</i>	<i>Alnus rotundifolia</i>
<i>Stachys palustris</i>	<i>Carpinus betulus</i>
<i>sylvatica</i>	<i>Corylus avellana</i>
<i>arvensis</i> . Balliscale	<i>Quercus robur</i>

<i>Salix cinerea</i>	<i>Triglochin palustre</i>
<i>aurita</i>	<i>maritimum</i>
<i>caprea</i> . Drumfin	<i>Potamogeton natans</i>
<i>herbacea</i>	<i>coloratus</i>
<i>purpurea</i>	<i>polygonifolius</i>
<i>repens</i>	<i>alpinus</i>
rep. x <i>aurita</i> = <i>S. ambigua</i>	<i>heterophyllus</i>
<i>Populus tremula</i> . Sorn	<i>nitens</i> var. <i>maximus</i>
<i>nigra</i>	<i>praelongus</i>
<i>Empetrum nigrum</i>	<i>perfoliatus</i>
<i>Listera ovata</i> . Drumfin	<i>pusillus</i>
<i>Cephalanthera longifolia</i>	<i>pectinatus</i>
<i>Helleborine latifolia</i>	<i>filiformis</i>
<i>Orchis pyramidalis</i>	<i>Ruppia rostellata</i>
<i>mascula</i>	<i>Zannichellia palustris</i>
<i>latifolia</i>	<i>Zostera marina</i>
<i>maculata</i>	<i>Eriocaulon septangulare</i>
<i>ericetorum</i>	<i>Eleocharis palustris</i>
<i>Habenaria conopsea</i>	<i>uniglumis</i>
<i>viridis</i>	<i>multicaulis</i>
<i>bifolia</i>	<i>Scirpus pauciflorus</i>
<i>virescens</i>	<i>fluitans</i>
<i>Iris pseudacorus</i> . Aros; Salen	<i>filiformis</i>
<i>Allium ursinum</i>	<i>setaceus</i>
<i>Scilla verna</i>	<i>lacustris</i>
<i>Narthecium ossifragum</i>	<i>tabernaemontani</i>
<i>Juncus bufonius</i>	<i>maritimus</i> . Bloody Bay
<i>trifidus</i>	<i>rufus</i>
<i>squarrosus</i>	<i>Eriophorum vaginatum</i>
<i>gerardi</i>	<i>angustifolium</i>
<i>effusus</i>	<i>Rhynchospora alba</i> . Salen
<i>conglomeratus</i>	<i>Schoenus nigricans</i> . Ben Buy
<i>bulbosus</i> var. <i>Kochii</i>	<i>Cladium mariscus</i>
<i>articulatus</i>	<i>Carex dioica</i>
<i>sylvaticus</i>	<i>pulicaris</i>
<i>Luzula pilosa</i>	<i>pauciflora</i> . Ben Buy
<i>sylvatica</i>	<i>disticha</i>
<i>campestris</i>	<i>arenaria</i> . Calgary
<i>multiflora</i>	<i>paniculata</i>
<i>Sparganium erectum</i>	<i>vulpina</i> . Calgary
var. <i>microcarpum</i>	<i>echinata</i>
<i>simplex</i>	<i>Carex remota</i>
<i>minimum</i>	<i>leporina</i>
<i>Jemna minor</i>	<i>rigida</i>
<i>Alisma plantago-aquatica</i>	<i>goodenowii</i>
<i>ranunculoides</i>	<i>flacca</i>



<i>limosa</i>	<i>nemoralis</i>
<i>pilulifera</i>	<i>trivialis</i>
<i>pallescens</i>	<i>Glyceria fluitans</i>
<i>panicea</i>	<i>maritima</i>
<i>sylvatica.</i> Drumfin	<i>Festuca rottboellioides</i>
<i>helodes</i>	<i>bromoides</i>
<i>binervis</i>	<i>ovina</i> var. <i>duriuscula</i>
<i>distans</i>	<i>pratensis</i>
<i>fulva</i>	<i>elatior.</i> Drumfin
<i>extensa</i>	<i>Bromus giganteus.</i> Drumfin
<i>flava</i>	<i>ramosus.</i> Baliscate
<i>lasiocarpa</i>	<i>sterilis</i>
<i>hirta</i>	<i>hordeaceus</i>
<i>inflata</i>	<i>Brachypodium sylvaticum</i>
<i>vesicaria</i>	<i>Lolium perenne</i>
<i>Phalaris canariensis</i>	<i>Agropyron caninum</i>
<i>arundinacea</i>	<i>repens</i>
<i>Anthoxanthum odoratum</i>	<i>pungens</i>
<i>Alopecurus geniculatus</i>	<i>junceum</i>
<i>pratensis</i>	<i>iun. x repens</i> = <i>A. acutum</i>
<i>Agrostis canina</i>	<i>Lepturus filiformis</i>
<i>vulgaris</i>	<i>Nardus stricta</i>
<i>alba</i> var. <i>maritima</i>	<i>Juniperus communis</i>
<i>Ammophila arenaria</i>	<i>sibirica</i>
<i>Aira caryophyllea.</i> Sorn	<i>Pinus sylvestris</i>
<i>praecox</i>	<i>Hymenophyllum tunbridgense</i>
<i>Deschampsia caespitosa</i>	<i>peltatum</i>
<i>alpina</i>	<i>Pteris aquilina</i>
<i>setacea</i>	<i>Cryptogramme crispa.</i> Salen
<i>flexuosa</i>	<i>Blechnum spicant</i>
<i>Holcus mollis</i>	<i>Asplenium adiantum-nigrum</i>
<i>lanatus</i>	<i>marinum</i>
<i>Avena pubescens</i>	<i>viride</i>
<i>Arrhenatherum elatius</i>	<i>trichomanes</i>
<i>Sieglingia decumbens</i>	<i>ruta-muraria.</i> Knock
<i>Phragmites communis</i>	<i>Athyrium filix-foemina</i>
<i>Cynosurus cristatus</i>	<i>Ceterach officinarum</i>
<i>Koeleria gracilis</i> var. <i>brit-</i>	<i>(Iona only)</i>
<i>annica</i> = <i>K. cristata</i>	<i>Phyllitis scolopendrium</i>
<i>Molinia coerulea.</i>	<i>Cystopteris fragilis.</i> Bloo d y
<i>Catabrosa aquatica</i> var. <i>littor-</i>	<i>Bay</i>
<i>alis</i>	<i>Polystichum lonchitis</i>
<i>Melica uniflora.</i> Drumfin	<i>aculeatum</i> var. <i>lobatum</i>
<i>Dactylis glomerata</i>	<i>Lastrea montana</i>
<i>Poa annua</i>	<i>felix-mas</i>
<i>pratensis</i>	<i>spinulosa</i>

aristata	palustre
aemula	limosum
Polypodium vulgare	Lycopodium selago
Osmunda regalis. Ross of Mull	annotinum
Phegopteris dryopteris	alpinum
polypodioides	Selaginella selaginoides
Botrychium lunaria	Isoetes lacustris
Equisetum arvense	echinospora. Drumfin
sylvaticum	



HIGHLAND COAT OF ARMS

## CHAPTER VI.

### FAUNA

The isle of Mull is so far separated from the mainland of Scotland as to isolate it from land animals migrating from one to the other. What were the pre-historic mammals we know very little. It is more than probable that many animals have been exterminated by man, and before his advent conditions were constantly changing, and during the various epochs, only the fittest survived. The domestic animals, now maintained, were imported. This consists of the horse, black-faced cattle, sheep, hog, dog and cat. At one time Mull was noted for its ponies, supposed to have sprung from one that was landed from the Florida, a vessel belonging to the Spanish Armada. The prevailing type of the sheep is the cheviot. The dogs belong principally to the collie type. Great pride is taken in keeping high grades of domestic animals.

From the account of domestic animals, prepared by Penant, and prefixed to Lightfoot's "Flora Scotica", it is stated that the predominant color of the horse was grey or white; small in the Highlands or Isles; smaller in Tyree and the Shetlands; that the breed was improved by James I., by introducing horses from Hungary. The ox is quite numerous; a great article of trade; often hornless, and in winter is fed on seawrack. Sheep is found in all districts; fleeces are generally coarse. The goat is used for its milk, given medically, and also made into cheese. The hides are used in commerce; and the flesh is salted for winter use. The Highland gray-hound is rare; is large, strong, deep-chested; covered with long hair; was very popular in olden times, and then used in great numbers by chieftains, in hunting. The cat is quite universal.

**Wild Animals:** That class of wild animals belonging to mammals, in variety, is quite limited. The best known and most popular is the red deer, indigenous to the Highlands. It



is kept all over Mull, except in the Ross of Mull. The corries of Ben More, Glen Forsa and Loch Buy are particularly suited to the deer. It often grows to a great size. It is now kept within bounds by high wire fences. Pennant speaks of the roe deer being found in Mull; that its skin and horns were articles of commerce; that it was fond of the *rubus saxatilis*, or roe-buck-berry; that the fawns, when taken, are with great difficulty reared. In 1845 it was common in the parishes of Kilfinichen, Kilviceuen and Kilninian. The fallow deer was probably introduced into Scotland from Denmark, in 1589, by James VI. In 1868 it was introduced into Glen Forsa, where it thrived well in the woods, and does not roam much into other parts of the isle.

Graham, in his "Birds of Iona and Mull", thus speaks of the deer in Glen More:

"I passed under the foot of giant Ben More, and entered the gloomy black gorge of Glenmore, the great glen of Mull. It now became intensely dark, so I sat down to wait for the moon to rise. Not a sound was to be heard in this desolate region, except the tinkling of the mountain rills, and the soft sighing of the night wind as it stole round the slopes of the hill and across the moor, though so gentle as scarcely to shake the heather-bells or to make the white cotton moss bend its head. Presently the full moon rose up into the clear blue frosty sky, high above the mountain peaks, which were silvered in her beams. The winding river and chain of lakelets far down at the bottom of the glen glistened with her rays, and even the road itself looked like a river of light along the mountainside. I walked for several hours under this radiant moon till I came, at about eleven o'clock, to a place called Ardjura, a wooded glen, through the bottom of which runs a broad river. Here I was suddenly startled by hearing an extraordinary noise, like that of a person in the agonies of death, which seemed to proceed from the copse by the roadside. I stopped and listened, when suddenly there burst from every side a roaring like that of a number of bulls, only a much harsher, more quavering noise, more like a howl. Now it sounded from the dark cover close at hand, awakening all the echoes of the valley, and then was answered from the shoulder of the mountain in a long bray, which rang upon the clear, still night air, and died away in a lugubrious groan. I quaked, expecting every moment to see a **rabble route** of fire-fanged, brazen-lunged demons rush across our road, which here, over-

reached by boughs partially obstructing the moonlight, seemed tessellated with ivory and ebony. The noise continued without intermission, and the trampling, crackling of twigs, and occasioned coughings of some creatures close at hand among the brake, seemed to be coming closer. Just as I was about to invoke St. Columba's aid, and to vow a vast number of tapers to be burnt at his shrine, I recollected that this part of Mull was very much frequented by wild red deer, and that this was the time of year that the stags begin **bell**ing or braying, when the antlered chief of the herd,

"Through all his lusty veins,  
The bull, deep-scorch'd, the raging passion feels,  
He seeks the fight; and, idly butting, feigns  
His rival gored in every knotty trunk.  
Him should he meet, the bellowing war begins."

The very deep roar from the shoulder of the hill proclaimed 'a noble beast of grace' descending the brae side to dispute the chieftainship of the corrie with the stags of less degree."

Pennant says the fox swarms in many parts of the Highlands, "but none in any part of the Hebrides, except Skie". The old "Statistical Account," 1791-6, under the division of the parish of Kilfinichen and Kilviceuen says, that the deer, fox and rabbit were the only wild animals in that district, and the last named a recent importation. Under that of Torosay it declares that the "mountains of Torosay contain red deer, foxes." The "New Statistical Account," 1845, under Torosay, says "there is not one" fox in the parish. This edition does not mention the fox under Kilfinichen and Kilviceuen, nor under Kilninian and Kilmore. In all probability the fox is not indigenous to the Western Isles, but may have been imported into Mull, and finally became extinct.

In Mull, the so-called Irish hare (*L. hibernicus*) occurs, and was introduced at Loch Buy.

The rabbit was introduced a short time before the old "Statistical Account" was published.

The mole was brought to Mull about the year 1808 by a vessel from Morvern that discharged an earthen ballast near Tobermory. It has become quite numerous in the Isle.

No mention is made of any variety of the bat in the old

"Statistical Account" regarding Argyleshire, and as late as 1852, Graham had seen but one in Iona. At that time it was equally as scarce, or absent, in Mull; but in 1888 it was reported to be common. It is known as the long-eared bat.

**Sea Mammals:** While it is stated that the otter "abounds in the Hebrides", I cannot recall any reference to its existence in Mull. Occasionally the whale has been seen off the coast. The common seal is met with along the coast.

**Reptiles:** The viper, or adder, in Mull, is particularly large and venomous, and quite numerous, and distributed over a large area, "although much kept down by the sheep, whose introduction, along with the clearance of brush-wood and drainage of land, has removed their favorite haunts and reduced their number." The slow worm (*Anguis fragillis*) is generally distributed over the island.

**Freshwater Fish:** For its size Mull is very rich in the salmon family, although Loch Frisa and Loch Uisg are seldom reached by *Salmo salar*. Most of the rivers are well supplied. Rainbow trout is found in Loch Uisg. American brook trout in all the lochs on the estate of Loch Buy; likewise the Char (*Salmo alpinus*) has been introduced. The tench (*Tinca vulgaris*), catfish, gudgeon and black bass have been placed in Loch Uisg, and the last named in Loch Ba.

**Salt Water Fish:** Great shoals of fish surround all the coast of Mull, and those enumerated, abound at all seasons, being the cod, ling, whiting, plaice, flounder, skate and lythe; and periodically are the herring, mackerel and gurnet. The shell-fish are the lobster, clam, cockle, muscle, whelk, crab-lobster, and various others.

**Birds:** Fortunately the birds of Mull have been faithfully studied by a lover of the feathered tribe. H. D. Graham spent six years in Iona and made a special study of the birds of that island and Mull. The following list I have constructed from different publications.

The golden eagle is less numerous than formerly. It had numerous eyries among the precipitous cliffs of the south and west coast of Mull.

The sea eagle was scarce in 1867, but had an eyrie in the



cliffs of Gribun in 1871, and stated by the natives to be used regularly by this bird.

The peregrine is frequently seen along the coast hunting for ducks, rock pigeons, and sea gulls. It is possible that some of them have their nests in the island.

Of the hawk species the most abundant is the kestrel. While it is the most abundant bird of prey in Mull, yet it is comparatively harmless.

A very active bird is the Merlin. It is quite numerous.

The sparrow hawk is scarce.

Once numerous and nesting in Mull, is the common harrier. During the breeding season it retired to the inland hills.

From time to time a stray specimen of the white owl is met with on the mainland of Mull.

In the long heather on the moors, the short eared owl may be found.

The water ousel and ring ousel, or blackbird are common. The common blackbird is a favorite, and visits Mull to pick up its winter subsistence.

The fieldfare (*Turdus pilaris*) is found on the northwest coast at Calgary.

The redwing (*Turdus iliacus*) visits the island in winter during severe weather and shelters itself in the little glens and hollows of the hills.

The missel thrush and song thrush occur.

The wheatear (*Saxicola oenanthe*) comes as the sweet harbinger of spring.

The stonechat (*Pratincola rubicola*) is one of the three most abundant birds about Bunessan.

The redstart (*Ruticilla phoeniceus*), of late years, has been found in some of the wooded parts.

The robbin is common.

The white-throat is not abundant.

The common sparrow, better known as the English sparrow (*Passer domesticus*), close to human habitations, breeds abundantly.

The hedge sparrow is abundant.

The pied wagtail is always met with, and the grey wagtail is not an infrequent visitor.

The meadow pipit is common all the summer, but the rock pipit is rarer in winter than in summer.

In many parts the raven is common.

The hooded crow is abundant.

While the jackdaw is found, yet no breeding place has been discovered.

The rook visits Mull in winter. At one time there were two rookeries on the shores of Loch Scridain.

The red legged crow (*Pyrrhocorax graculus*) is one of the rare birds of Scotland. It is elegantly shaped, graceful in movement; its plumage, though of the blackest, shines as brilliant as burnished steel.

The starling is rarely met with.

The green grosbeak is common all the year.

A very small bird is the twite, and flies in dense numbers during the winter months. The males that remain during the summer have the red crown and pink breast.

The common bunting is found in all the stackyards and stubble fields in winter; and in summer may be seen on the the roofs of houses, and other places. The snow bunting is a winter visitor, but does not remain long. The yellow bunting is numerous at Calgary.

The yellow hammer is a resident but not abundant.

On the cultivated fields, the lower pastures and the whole coast, the skylark is very abundant, and always welcome.

Plenty of the common wrens frequent the gardens and the neighborhood of houses and byres.

Large flocks of males of the chaffinch have been observed in the stubble fields in the east of Mull.

The cuckoo may be seen throughout the isle.

In the stunted underwood among the rocks of west Mull the goatsuckers thrive.

Plenty of swallows in the isle.

The swift is not common.

The rock dove abounds.

On the wild tracks of land on the southwestern part of the island, the blackcock flourishes.

The red grouse is not abundant.

The common ptarmigan is believed to be indigenous, where it still nests in small numbers. It may be seen on Ben Buy, Craig Bann, and on Ben More. In winter its plumage is pure white.

The heron still nests in ivy on an inland cliff near the head of Loch Scridain, and on the southwest slope of Ben More. It is common on the rocky coasts.

In 1867 the woodcock was known to breed near the extremity of the Ross of Mull; but it has so increased since then that its nestings may be said to occupy every suitable place. Common snipe is abundant. The jack snipe is a common visitor.

The bar-tailed godwit occasionally appears on the shores.

The common redshank is very abundant along the shores, except in the height of the breeding season. Usually it is alone, but occasionally in small flocks.

The greenshank is rare.

The common sandpiper is a summer visitant. The curlew sandpiper is occasionally seen among other sandpipers and small frequenters of the ebb. The rock sandpiper is a much heavier bird than the other varieties. It is met with late in the summer, and is not uncommon in the winter.

The dunlin at all seasons.

The turnstone is common in winter, but scarce in summer.

The curlew is exceedingly abundant.

The whimbrel only makes its visits during the month of May.

The lapwing is common at all times of the year, and abundant on the estuaries of rivers and fen lands.

The golden plover remains at all times. The ring plover is common in autumn, but only a few pairs breed in the island.

The ring dotterel is common on the gravel by seashores in winter.

The sanderling is a very rare visitor.

The oyster-catcher is exceedingly abundant.

Water-rail only occasionally seen in severe weather, when it is frozen out of its place of concealment.

Corncrake arrives about the middle of May.

Water hen not abundant.

Wild swan, at one time, was quite abundant, but is decreasing owing to the sportsman.

Bean goose is a winter visitor. Pink-footed goose visits in winter. White-fronted goose rare. Barnacle goose the most abundant of that family. Brent goose is only a straggler.

Shieldrake is a handsome bird. Quite common. Mallard, or "big Scotch duck" is plentiful and its nests are found near fresh water lakes.

Widgeon, or "Norwegian duck" is plentiful.

Teal is not abundant.

Scaup is a regular winter visitor, but not abundant.

Golden eye is common along the seashore and on fresh water.

Long tailed duck arrives about the beginning of November on the northern coast.

Eider duck is common the year round.

Goosander is plentiful along the shores all the year.



Red-breasted merganser is generally abundant.

Great northern diver is uncommon in winter, and disappears in June. Red-throated and black-throated divers are common.

Little grebe is found in the water that divides Ulva from Mull.

Common guillemot is found along the stupendous basaltic cliffs of south and west Mull and there breeds myriads of its kind. Black guillemot is the commonest bird in Mull, next to the gulls.

Little auk rarely makes its appearance. Razorbill auk comes at the same season, breeds on the same cliffs and covers the same seas as the common guillemot.

Puffin is abundant and visits the shores by the thousands.

Green-crested cormorant is by far the most plentiful of all water fowl, taken the whole year round. It breeds abundantly in all the great sea caves, and also along the headlands of Burg and Gribun.

Solan goose appears from time to time. Though the noblest of visiting water-fowl, yet the people refuse to eat its flesh, owing to the rank, strong smell peculiar to itself.

Manx shearwater is not numerous; breeds in rock holes; produces a single white egg, blunt at both ends.

Stormy petrel is found in vast numbers and comes to Mull for the purpose of incubation.

Fulmar is occasionally found dead along the sea shore.

Common and arctic tern are abundant, and their arrival—punctual to the day, May 12—is the sure harbinger of spring to the inhabitants of the coast.

Sabine's gull is exceedingly rare in Europe. One specimen was shot on Loch Spelve in September 1883. Black-headed gull has been included in some lists as occurring in Mull. Black-backed gull—the giant of the species—is frequently seen, both singly and in pairs. Lesser black-backed gull is a very fine large bird, with a powerful voice and great sweep of wing. Its plumage is pure white, with black mantle and wings. Herring gull, large and powerful, is quite abundant. Its eggs are eagerly sought. Common gull exists in vast numbers about the shores. Kittiwake arrives in great numbers during the summer. Glaucous gull has been identified as a rare visitor to the shores of Mull.

Arctic skua is an uncommon bird.

## CHAPTER VII.

### ANTIQUITIES

Until within recent years, but little if any attention was given to the remains of man in the Isle of Mull. The very few who have engaged in this exploration have unearthed enough of the remains to prove that Mull is also a wonderful isle in this field. No great nor striking monuments have been discovered, but in numbers and variety, it will rank well with almost any other region. If the inhabitable territory be considered, then the numbers and variety of remains must be regarded as remarkable. The importance of this field has slowly struggled for recognition.

Dr. Macculloch, in 1818, in his "Western Isles" (Vol. I. p. 535) wrote:

"Uninteresting and inconspicuous as are in general the antiquities which occur in the islands hitherto described, those to be seen in Mull are still more rare and less deserving of notice. The enumeration of cairns, barrows, or grave-stones is indeed fruitless and scarcely capable of furnishing amusement to the mere antiquary. Nor does any monument of this nature seem here to exist worthy of investigation or research."

Even the "Statistical Account of Arygleshire," published as late as 1845 shows a want of interest and information on the subject. The report for the parish of Kilfinichin and Kilviceuen, only makes the following statements:

"In the parish there are many of the round towers of Norwegian or Danish origin; these are all upon the sea-coast and in sight of one another . . . They are small; most of them would not contain twenty men. There are, in many parts of the parish, long stones standing on end."

There is nothing specific here, and it may refer to adjacent isles of Mull. But further along;

"The Druids are said to have had a temple at the head of Loch-Scridain, on a farm called Rossal. . . . This temple

is but small, and several stones have fallen down." The report for the parish of Kilninian and Kilmore reads that "On the height above Kilmore, there are five large stones disposed in a kind of circular form, and supposed to have been a place of worship in the time of Druidism."

The parish of Torosay found nothing worthy of mention. The reports, however, make a little improvement on the "Statistical Accounts" published in 1791-5, which only mentions that the Druids had a temple at the head of Loch Scridain, on a farm called Rossal. The temple is small.

In 1864, Rev. Thomas MacLauchlan read a paper before the Society of Antiquaries of Scotland (Vol. V. p. 46) entitled "Notice of Monoliths in the Island of Mull." He gives a map showing localities of the monoliths on the Ross of Mull.

To the same Society (Vol. X. p. 594), Prof. J. W. Judd communicated a paper headed "Notes on some Ancient Chapels and other Remains in the Island of Mull." Small space is given to "Megaliths &c." in the region of Tobermory. He further adds "Barrows, cairns, and hut circles are by no means rare in Mull," and then drops the subject.

By far the most valuable paper on the antiquities of Mull which has come under my observation, is that of Prof. John Duns, communicated to same Society (Vol. XVII. pp. 79, 337), entitled "Notes on North Mull." These papers do not give figures or drawings of the remains.

In 1913 the County Council of Argyll published a "List of Ancient Monuments and Historic Buildings in the County of Argyll," which forms a good working basis.

**Standing Stones:** Standing Stones are divided into Monoliths and Megalithic, both of which, by some authors have been ascribed to the Druids. It is more than probable that both long antedate that form of religion. Both the monolithic and megalithic may belong to the same age and people, and again the monolith may antedate the megalithic, and assigned to different races. The encroachment of a later people might establish their structures in the midst of the ruins of an older tribe or race. Hence in this connection the subject will be viewed under one head.



In the outline sketch made by Mr. MacLauchlin giving the location of the monoliths on the Ross of Mull, he places eight marks between the extreme point of Mull and Penny-cross House, all bordering the shore of Loch Scridain. These stones are rough, unhewn, and standing about six feet high, and distant apart about one half mile. One stone may be seen from the other. The first stood near the point where the ferry proceeds to Iona. It stood alone. In the early part of the last century the series was complete. Some have disappeared. A vagrant turned over some of them in hopes to find buried treasure beneath, and the largest and finest was broken up by quarrymen in 1864. This was the first of the



Fig. 22. STANDING STONES, GLENGORM

series above the ancient ferry, and was called "An Caitheanach Mor," the **Great Stone of the Common**, probably owing to the neighboring land being called "The Common" for the reason that the pasture immediately around the ferry had been left open for the benefit of pilgrims visiting the sacred isle of Iona. Among the natives there was a tradition that these monoliths were guide-posts to strangers visiting Iona on pilgrimages; and that at one time the series extended through the whole of Mull to the Green Point, or the spot where the ferry led to Kerrera, and, further the stones now existing are but the remnants of the ancient series. It is possible that

pilgrims journeyed by this route, but that would not prove the supposition, even though there should be no other monoliths in the island. The tradition was simply a theory.

Turning to the northern part of Mull ancient remains are various. Halfway between Tobermory and Salen is a monolith located on a cultivated slope nearly six hundred feet above the sea, on a farm called Ardnacroiss. It is composed of compact bluish trap, and measures nine feet and four inches in height, three feet and ten inches in breadth at the surface of the slope, one foot and four inches at the same, and gradually tapers to a blunt top. Its position has a commanding view. Not far removed, but to the north and higher up the slope of Tom Peroch (808 feet), is a stone five feet long, three and a half feet broad, and nearly as thick, lying near



Fig. 23. STANDING STONES, DERVAIG

the edge of a circle, thirty feet in diameter, with several large stones lying near. The broad end of the stone lies up.

About three hundred yards from the house of Ardnacroiss, in a low valley bordering on the Sound of Mull, is a circle fifteen feet in diameter, with a rim consisting of upright stones placed close together. Five of the uprights, which appear to be deeply seated in the ground are three and one fourth feet in height above the surface. Three are a little shorter, and widely separated by still lower stones which intervene. The center is a heap of small stones, two feet deep the largest being about six inches in diameter. These

have been gathered up in the neighborhood. Although this circle is not a half mile from the Ardnacroiss standing stone, yet cannot be observed from it.

About half a mile south of Tobermory are the Standing Stones of Baliscate, located on a broken terrace, some two hundred feet in height. These stones are three in number, two upright and one prostrate. The larger upright is eight feet high, ten feet in girth near the surface of the ground, and half way up the stone ten feet, four inches, when it begins to lessen until at the top it is a foot across. The smaller upright is quadrangular in shape, five feet four inches high and two feet four inches thick. The prostrate stones, like the others, is of blue trap, and eight feet nine inches long. The two uprights are fourteen and one half feet apart. These stones appear to be the remains of a regular stone circle.

In an upland mountain valley, above and east of the village of Dervaig, are the standing stones of Kilmore, commanding a very wide, varied and grand view. They occur in a hollow surrounded by a number of trap bosses, and form part of a circle, fifty feet in diameter. They are five in number and as approached from the highway, the first is prostrate, and is seven feet six inches long and two feet five inches thick. The next is twenty-two feet distant; is an upright; eight feet three inches high and two feet thick. The next is distant eight feet eight inches and prostrate, measuring in length seven feet and nine inches long and two feet thick. The fourth, distant five feet eight inches, is an upright, eight feet high and two feet thick. The fifth is distant eight feet four inches, is prostrate and is eleven feet long and three inches thick.

On the extreme north of Mull, at Sorn, are three stones, only one being upright. Its height is seven feet, and one foot four inches thick. One of the prostrate is eight feet ten inches broad, and ten inches thick; and the other is eight feet eight inches long, and one foot nine inches broad by one foot two inches thick. All are of trap. Near them is a circular heap of considerable size, made up of rather large stones, and rests on the seaward edge of a fine natural amphitheatre



about a quarter of a mile across. Close by the circle is a small hill, from the summit of which a magnificent view opens up. To the north, Ardnamurchan, Muck, Eigg, Rum and the Cuchcullin of Skye; to the northwest; south Uist and Barra; to the west, Coll and Tyree, and to the northeast, the mountain ranges in Morar and Knoydart. Close by is Glen-gorm House.

All the circles in this part of Mull are located in positions commanding a wide, varied and magnificent view. In some instances a standing stone is met with in the neighborhood of the circle, but where this occurs the stone cannot be seen from the circle.

Near the foot of the steepest part of the Torloisk road, about a mile to the west of Kilninan Church stands a stone measuring five feet six inches high, breadth two feet, and thickness one half foot. The view from this relic is not wide. There is a standing stone at Killiechronan, one at Achmohr, one in Drumuagwood (both owned by J. W. Melles of Grulin).

The standing stones are not buried in the earth, but have sunk to a depth, but little exceeding one foot. The object of these pillars and the stone circles has afforded much speculation. The latest theory defines that the stones are but part of the remains of houses, and during the succeeding ages most of the walls have been carted away. The walls of these structures were made of flat blocks, and the upright pillars acted as binders running up through the foundation masonry of the uncemented walls.

It is possible that stone implements of various kinds have been found in the immediate vicinity of the monoliths, but the evidence is not conclusive.

**Duns:** The ruins, known as duns, brochs, and hill-forts have elicited much attention and speculation. Various recent writers have noticed them. On a slight eminence to the west of Tobermory, and on the left of the road to Sorn, is situated Dhun Ghirgeadail. It is circular and occupies the greater part of the top of the low hill. It covers a space thirty-seven feet in diameter, with walls eleven feet in thickness. A por-

tion of the wall, nearly five feet high still stands, and affords a good illustration of the mode of building. The outer and inner faces of the wall are composed of well selected blocks of large size, and the irregular spaces between the meeting of these stones are neatly filled in with flat-edged small stones, while the center is made up with irregular stones thrown in. Within the building close to the east wall is a square hollow, roughly built on three sides, containing numbers of shells of whelks (*Littorinae*) and limpets (*Patellidae*), some of the latter being unusually large. No other shells found. The deposit consists of alternate layers of shells and stones.

On the shore at Torloisk are two circular works, one called Dhun a Goil, at Ballygown, opposite the Sound of Ulva, and the other Dhun Eiskean, on the farm of Burg, three miles from Torloisk House, standing on a rugged eminence opposite the isle of Gometra. This latter is thirty-four feet six inches in diameter and the walls six feet thick, the thickness decreasing as they rise. The present height is seven feet, and on the summit, traces of loopholes appear. In the northwest of the wall is the doorway neatly constructed of stone. At present the door is clear to a depth of three feet, the rest being filled in with large stones which prevent measurement. The lintel is an oblong slab of trap five feet eleven and a half inches long and one foot thick. The corresponding stone on the inside five feet and a half long. The passage is three feet ten inches broad. In the wall opposite the door is a narrow opening into the center, where passages occur to the right and left, very narrow at first, but widening as they extend. All the wall at the same height from the ground appears to be chambered. This work takes in a view of the Ben More range of mountains, and the opening of Loch na keal, the Sound of Ulva, Ulva itself and Gometra.

On a hill a short way above Glen Aros House, near Salen, may be seen the remains of a magnificent fort called Caisteal na Sreainga. The shape is sub-oval, following the contour of the hill. The longer axis is eighty-eight feet, and the shorter fifty-three; thickness of walls ten and one half feet, and highest part of wall, still standing, four and

one half feet. This work originally must have been massive and strong. The stone that forms the facings of the inner and outer walls is, for the most part, large, and imply skillful labor in placing it in position, and would do credit to any workman of the present age. The body of the wall consists of much smaller stones loosely thrown in. This stone is round, for the most part, and composed of trap, quartz, gneiss, granite, which must have been gathered up from the surrounding surface, where left during the glacial age.



Fig. 24. DHUNARA CASTLE, GLEN GORM ESTATE

Dhunara Castle, on the estate of Glen Gorm, owned by Miss Margaret Lithgow, stands on a precipitous rock close to the sea and about four hundred yards from the Sorn standing stones. The fort is forty feet long by nineteen feet broad, inside measurement. The wall is three and one half feet broad, and at several points still three to four



feet high. The stone facing the inside and outside the wall has a flat equal surface and was placed with great care. It is bedded with shore sandy debris, consisting principally of finely comminuted shells, which had been formed into a pack by the use of sea water, and when dried became a hard cement.

On other parts of Dhunara hill are the foundations of two smaller structures, nineteen feet by ten feet severally. There is also a large artificial hollow but without traces of a connected building.

It is positively known that stone was taken from the pre-historic buildings, and used for the construction of cottages, because some of the stones have bits of the natural lime still clinging to them. The workmanship on these cottages contrast very unfavorably with that of the fort.

The whole area of the top of the rock, which is very irregular in outline, is one hundred and nine feet at the broadest part and sixty-nine feet at the narrowest. Access to the summit is by a deep narrow way in the rock, wide enough for one man only.

Dun Fuaraidh, on the Ordnance Map, is placed, and located five hundred yards southeast of Duard Castle. This is the only **dun** on the map along the whole east coast of Mull. Further information not given.

The earliest notice, I have seen of the remains of Rossal is in the "Statistical Account" 1791-6. It simply ascribes the work to the Druids, calling it a temple, and says it is small. The "Statistical Account" for 1845 refers it to the Druids, says it was a temple and it "is but small, and several of the stones have fallen down". This work is on the farm of Rossal, some miles inland from the head of Loch Scridain. I have seen no description of this work.

In the very snout of the great headland of Burg there is a structure known to the people as Dun Bhuirg. At Sgopoll, on the northern shore of Loch Scridain there is an ancient broch. In a westerly direction from the old church yard of Kilviceun, Ross of Mull, is a hill called Dun a Gheird, which is crowned with ruined walls, of an ancient

Dun. It is on the south coast, near the sea, and commands an extensive view. Between it and the extreme end of the Ross there are five other similar works, holding prominent positions along the sea-board. These are called Dun Chiabhaig, Dun an Fhiarain, Dun Chuilein, and Dun Torrain. Apparently Dun an Fhiarain was the strongest of the number. On either side of the portals are two colossal stones.

Often mentioned, and always without description are two cairns, one called Carn Cul ri Albainn, located on the top of Mam Chlachraig, one of the range of hills to the north of Glen More, and the other Carn Cul ri Eirinn, on the other side of the glen. Another account places them on top of Pap between Loch Bua and Coilaclois River, which flows into Loch Scridain. Skene ascribes the origin of these two cairns as marking the dividing line between the kingdom of the Picts and the kingdom of the Scots of Dalriada. This theory is susceptible to many objections.

**Castles:** In all probability Dunara, and Ghirgeadail were constructed for defense and should be classed among the castles. The works, known as castles, are Duard, Aros, and Moy. Of the origin of these works, there is no history, but their architecture has led to the belief that they are of Norse origin.

**Duard Castle:** Located on the extreme northeastern point of Mull, on a cliff one hundred feet above the sea, and from all directions it is quite conspicuous. For about one hundred and fifty years it was in partial ruin, but is now completely restored. The construction of the Castle belongs to two separate and distinct historical periods. The earlier, or Norse, is a tower, composed of three stories, the whole being about fifty feet high, the architecture corresponding with that of the thirteenth century. Its walls on two sides are fourteen feet thick, and the other sides ten, the interior being forty-four by twenty-two feet. The stairway winds up through the wall which separates it from the more recent addition. In the wall, along the course of the stair, are crenells opening into the outer court or square. The tiers or stories, or apartments are sup-



FIG. 25. DUARD CASTLE, FORMERLY IN RUINS



ported by beams resting upon corbels. The windows are deep recesses, forming acute angles towards the entrance of light, and on either side of the window is a long flat stone, resting upon rubble work, raised to the height of the seat of an ordinary chair. The windows on the ground floor have the deep round arched recesses. The top of the wall has a battlement and crenelated parapet, and there are indications of corbelled bartizans at the angles. The doorway faced the east at the northern wall, and was strengthened by a sliding bar. Between the years 1527 and 1568, Hector MacLean, the Chief of the Clan, made that addition known as The Great Tower. Its length is one hundred and twenty-six feet, and breadth seventy-nine, and roof thirty-eight and a half feet high. There are three stories. The dungeon on the first, and the magazine in the court yard. It is entered by a doorway from the south, and originally covered by a postern gate, with porteullis, barbican. This castle was one of the most extensive and powerful in the west Highlands, and its position gives it a commanding appearance as one approaches it from the sea. Before it to the south is a plain, terminating at the foot of the mountains. From its summit a view is obtained in all directions, which is magnificent in its beauty.

**Aros Castle:** I have been unable to learn scarcely anything concerning Aros Castle. It is now reduced to two of its original walls and part of a third. The castle is eighty feet by forty; walls are seven feet thick. It is located in a very picturesque manner on the summit of a rocky hill, and overlooks the Bay of Aros. A spacious esplanade stretches out in front of the rock. From the ruins an imposing view of the interior of the island is obtained. It was one of the castles of the Lords of the Isles, and here the royal court at times was held. Of the origin of the castle there appears to be no knowledge, though it is supposed to have been built by the Lords of the Isles.

Another old castle rests on Glenara hill, called Caisteal Cnoc na Groille. There is an old story that stone from this castle was used in constructing Aros castle. The way of re-



Fig. 26. AROS CASTLE

moving the stone was by placing a line of men from the upper castle to Aros, and then handing down the stones from one to the other.

Moy Castle (Caisteal nan Maoidh,—**castle of threatening**) is located on a low rock nearly midway across the head of Loch Buy, and at high tide the base of the rock is washed by the sea. The castle is one of the best preserved in the Hebrides. Its roof was removed by Captain Murdoch Gillian, twenty-first MacLean of Loch Buy, who needed the material for another building. For the most part it is built of flat stones, thoroughly cemented together being broadest at the base. The entrance faces the north, and is protected by a wooden door, which swings inward; and in turn is guarded by an iron grating on hinges, which again is secured by a wooden beam built in the wall, which may be moved at will, but can not be taken out of the wall. In the wall, at the west, was a recess where the gateman was stationed. The first floor of the castle is a solid rock, in the center of which is a basin four feet in depth, and is always full of water, but never overflows. Where the water comes from is unknown. In the east wall is a passage-way leading to the stairs, which passes through the east wall to the southeast corner of the second story. From that point upwards the stairway is spiral, in the wall, and all the steps of stone. Over the first passage-way, and in the wall, is the vault which held the dead during the funeral obsequies. The second and third floors are supported by stone arches. The second story was the judgment hall, and just off from it, and within the east wall, is the chapel, that is reached by a door-way from the spiral stairs. In the southwest corner is the dungeon, extending within the wall from the second floor down to the level of the ground floor. It does not admit of a ray of light, and is so constructed as to contain water, and on the floor is placed a single stone, upon which the prisoner must stand or else drown. Where this water comes from is unknown. There is an escape to prevent an overflow. The third floor was the banqueting hall. The floors of the fourth and fifth stories were of wood. Here chimneys, fire places, and windows may be seen. The height





FIG. 27. MOY CASTLE AND LOCH BUY HOUSE

of the castle is fifty-five feet, and on the north and south sides, the walls on the exterior, are thirty-two feet; on the east and west sides, thirty-seven feet. At all places the walls are seven feet in thickness. This castle is supposed to be of Norse origin.

**Druidical Circle:** On the ground level with that on which Loch Buy House stands, and a short distance removed from it is a circle formed of low mounds. It has been called a Druidical Circle. The notes I took on the spot have been lost. The work has been referred to in different publications.

**Circular Houses:** Among antiquarians the circular houses have been a fruitful field for speculation, and learned discussion. The various theories set forth will not be considered. A brief statement must suffice of the facts in the case. Speaking generally, it may be said that this class of works is circular in form, and often located in out of the way places and difficult of access. The circular wall without mortar is the prevailing type. This style of architecture may have been chosen because a circular stone wall is stronger and more lasting than one of a straight line. The foundation rests upon the level surface of the ground, and the wall is generally of great thickness. Often walls of twenty feet in thickness, enclose a chamber of no more than ten or twenty feet in diameter. The average height is difficult to determine, because we now have but the sparse remains or mere foundations. If we are to judge by the broch at Glenelg, with walls ten feet in thickness, and a height of more than thirty feet, these works were more formidable than one would be inclined to conclude. Doorways in these buildings were very much hidden, and sometimes only entered through underground passage-ways. Doorways are found to be not over two and one half or three and one half feet in width. In the Western Isles of Scotland, the average of the central chamber varies, from twenty-five to thirty feet in diameter, and in some other locations much greater. Some have been found with interior circular walls and chambers within the outer walls. No written history remains of these ruins. Their antiquity is guess work. Some ascribe a very remote antiquity, while others

bring the period of their usefulness between the years 300 and 1000 A. D. The buildings were human habitations, and conformed to the times. There is no special reason why they should be made for retreats during invasion. They were built under the general rule of protection. The people who built them were natives of the soil, and hence it may be said they were the homes of the Picts.

**Cairns:** Structures sometimes called Cairns often owe their bulk and present appearance to the downfall of what had once been its outer walls. Within this mass may be found the original layers of concentric walls.

It has long been common to ascribe ancient circles to Druid origin, notwithstanding the fact that this order did not use stone circles as temples, and no record has been produced which states anything whatever of men of any religion choosing to worship within a circle of naked stones.

**Stone Coffins:** Certain publications state that stone coffins are frequently met with. The only ones specified, so far as I know, are the following: In removing earth from the foundation of the new Free Church at Salen, there was found several half-length coffins formed very rudely of loose stones, in one of which was a small urn, which by accident was broken. It was found about twenty-two feet from the surface, in a sharp gravelly soil. With it were a flint and two small pieces of metal. The "New Statistical Account", 1845, says that within the parish of Torosay "there have been, within the last ten years, stone coffins found in different parts of the parish, where excavations have been made for building or road-making. Some of them contained a few bones, some ashes, and some a small quantity of black mould."

**Crannogs:** The discoveries of ancient dwellings in the lakes of Switzerland during the winter of 1853-4, and the thorough study of them made by Dr. Ferdinand Keller, developed a great interest, in such remains. In Ireland, where remains of this kind have been found in considerable numbers, special reports have been made, occurring in Leitrim, Roscommon, Cavan and Tyrone. They take the form of artificial islands and are called **crannogs**.



Lake Dwellings are first mentioned in history by Herodotus, who speaks of a curious habitation in Lake Prasias, which was impregnable to all the military resources of a Persian army. Hippocrates also tells us that this type of habitation was employed in his day by the Phasians, who sailed to them in single-tree canoes. In 1567, O'Neil, in Ireland, raised "the strongest castles of all his countryes, and fortifications which he only dependeth upon is in sartin ffreshwater loghes in his country, which from the sea there come neither ship nor boat to approach them: it is thought that there in the said fortified islands lyeth all his plate, which is much, and money, prisoners and gayes."

The crannogs were first brought to notice in 1857, altho there had previously been scattered references to piled islands, some of which had been recorded for many years.

The platform of the crannogs of Scotland were strengthened by driving piles into the lake, before beginning to erect the structure. Shallow places in the loch were chosen. If on an island where the earth was soft or muddy logs were used, and then strengthened with stone.

All the lochs of Mull, of any size reveal the remains of these habitations. Notices have been made of those in Lochs Assapol, Frisa and Ba. In Loch Ba, belonging to the estate of J. W. Melles, of Grulin, is one in the shape of a small island and remains of two others below the level of the loch. The only crannog that has received special attention is the one formerly in Loch na Mial, about a mile south of Tobermory, and about one hundred and fifty feet above sea level. This loch contained fifty acres. This loch was drained about the year 1868. The depth of water was about six feet. Under the water the mud was of great depth. Four feet under the surface of the mud, a canoe of black oak was found, seventeen feet long and three and one half feet beam, quite fresh and sound. Also several other canoes of smaller size, but near the surface of the mud, and in a half decayed state. Three boats, of modern **clinker**-built construction, of whose history, unknown to the natives, were also found. Close to the site of the large canoe, and at the same depth, was a stone cause-

way laid upon oak trees, which led direct to the artificial island. This island was formed of a quantity of loose stone, on the only rock near the surface of the water in the whole loch. The large canoe was put into the sea, in order to preserve it from cracking. In 1883 all trace of the canoe had been lost.

The crannog in Loch Assapol is at the point next to Bunesan, and about twenty yards from the shore, consisting of a huge mass of round and shapeless boulders, seen a little below the surface of the water. Old people in Mull remember having seen a large part of the ruins above water. A clachan leads from the shore to the ancient ruins, but a little submerged.

In 1615 Sir James MacDonald built a fort on a small island in a fresh water loch in Colonsay.

That the crannogs were used by the islanders as late as 1608, is proved from the fact the Scottish Privy Council, among other things demanded the delivery by the chiefs of all "houses of defence, strongholds, and crannaks," to be placed at the king's disposal.

It is more than probable that the crannogs of Mull were used simply from choice, or else for safety against wild animals.

**Implements:** Articles made out of stone, and other material, have been found in different parts of the isle. Some of these doubtless are quite modern, and others may be referred to a remote period. Unfortunately such as have been reported are of little value, because attention has not been given to the position of the relic when found.

Arrow heads are the most numerous of such relics as have been found. If said arrow point occurs on the surface its date may be remote, or comparatively recent. Arrows were used even during the fifteenth century. In August 1887 I examined the stone arrow points in the private museum at Loch Buy House. There were but few, quite rude, and but little known of the find. They were from the immediate vicinity, and of various kinds of stone presenting no special or attractive peculiarity.

On the farm of Callachally, Glen Forsa, the following relics were found: a polished stone object of greenstone, three and one fourth inches long, one and one fourth inch in breadth, and decreasing in thickness from about one eighth of an inch in the middle towards the two ends, which are not more than one sixteenth of an inch in thickness. It is pierced by a hole at either end, which is counter sunk on both sides, but greater on one side than on the other. (See illustration Fig 28). There was an urn of the drinking-cup type, six and

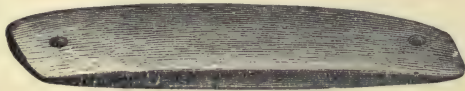


Fig. 28. POLISHED STONE OBJECT OF GREENSTONE



Fig. 29. URN FROM GLEN FORSA



Fig. 30. URN FROM QUINISH

one half inches high and six inches wide at the mouth (much broken), ornamented with narrow parallel bands of chevrons and short intersecting lines. The broad bands between these are filled in with a series of acutely-pointed triangular spaces, alternately plain, and filled with chevroy pattern. The lines forming the long equal sides of those triangles appear to have been stamped with the teeth of a comb. (See Fig. 29.) Frag-



ments of another urn of similar character, but different in its ornamentation, which consists of angular scorings all over the surface, and towards the top a band of triangular spaces alternating plain and filled with parallel lines. Two fragments, apparently of a bronze dagger, found with the urns. These relics do not antedate the bronze age.

From a cist in Mull (location not given) a human skull and an urn of food-vessel type, six and one fourth inches in height, and six inches in diameter at the mouth, ornamented on the sloping part with circular impressions about three-sixteenths inch in diameter, and on the upright part above the shoulder with similar impressions and scored lines arranged in triangular patterns. The type and measurements of skull not given. Probably of Bronze Age.



Fig. 31. BRASS BUCKLE (actual size)

Urn of food-vessel type in Society of Antiquarians Museum. It has ornamentation of double horizontal bands of impressed markings resembling those of a twisted cord, and extending to the whole exterior surface of the urn from lip to bottom, those above the shoulder, and those under the shoulder being, however, slightly different in size, and the everted lip being ornamented on the inside with a boldly impressed zigzag pattern. The urn is five and one half inches high, and five and one fourth inches in diameter at the mouth, and two and one half inches at the bottom. It was found in 1891 in a cist at Quinish. It may be ascribed to the Bronze Age. (See illustration, Fig. 30)

Urn of food-vessel type, four and three-fourths inches

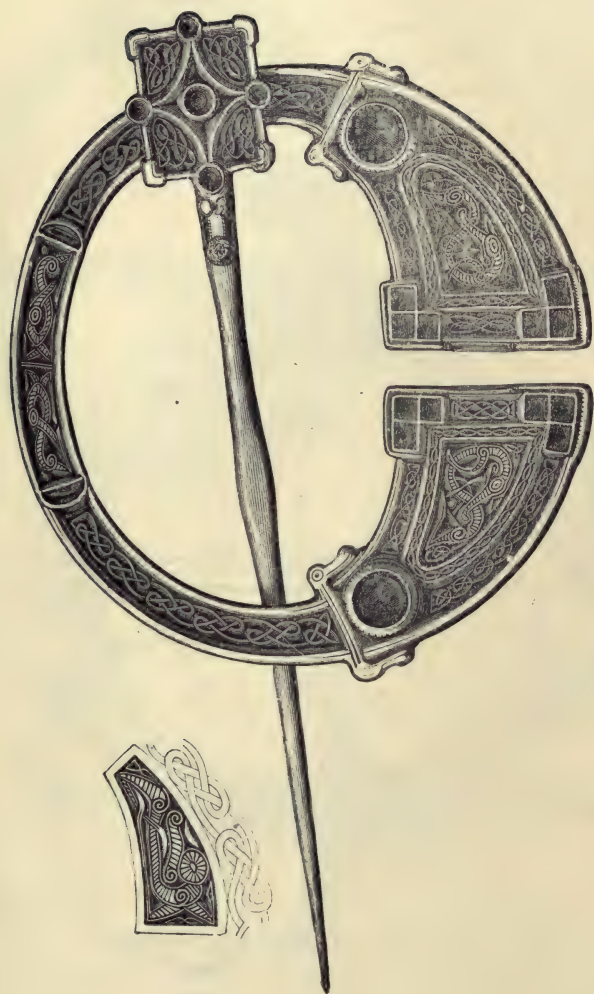


Fig. 32. BRONZE BROOCH

high, much broken, ornamented with impressions of a comb-like implement, arranged in zigzags all over the surface, from a cist in Ross of Mull. Probably of Bronze Age.

An ornamented brass buckle, found in Mull, is semicircular in form, and measures one and a half inches in length by one inch in breadth and about three-sixteenth inches in thickness. The semicircular edge of the buckle is channelled transversely and longitudinally, with the upper surface divided by similar channelling into four pannels, filled with rectilinear patterns. (See Fig. 31.)

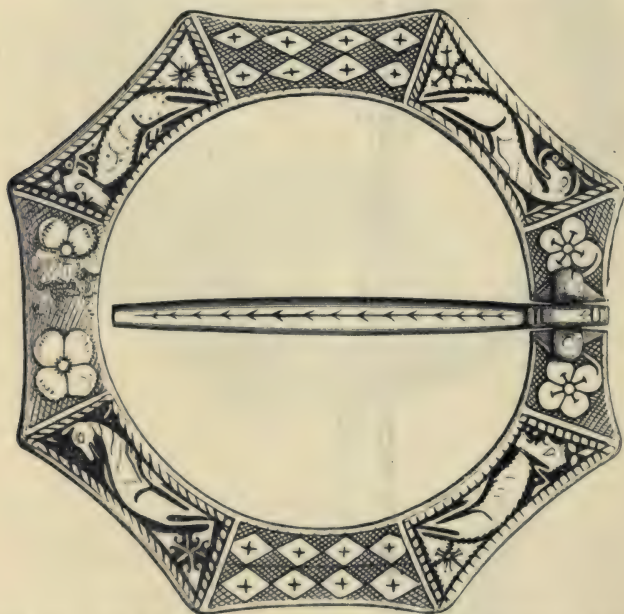


Fig. 35. BROOCH OF SILVER, REVERSE (ACTUAL SIZE)

In Volume XVII. *Society of Antiquarians* three bronze brooches are figured and described, stated to have come from Mull. Without further information they are simply curios. The first (Fig. 32) is highly finished and gilded with gold, and parts a thin plate of gold. It is a rare specimen. It measures from the top of the hoop to the outer edge of the ring at the opening, four inches; and in the line of the larger



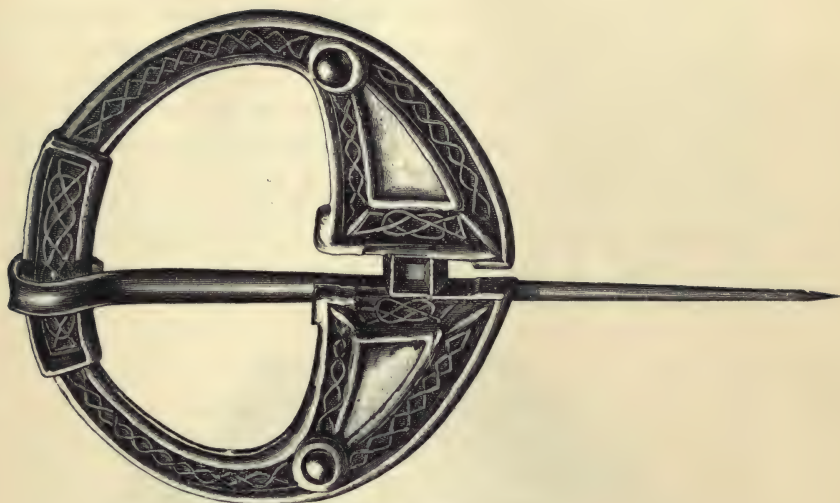


Fig. 33. BRONZE BROOCH (actual size)

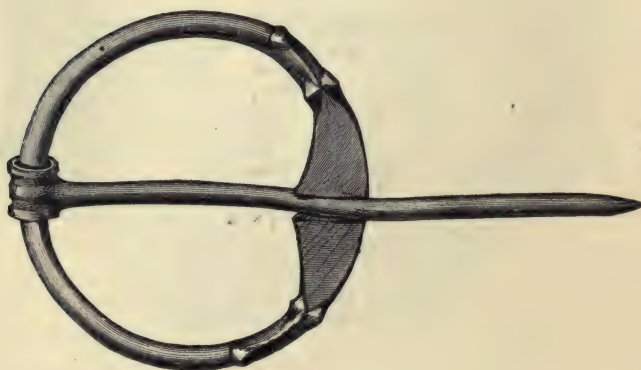


Fig. 34. BRONZE BROOCH

axis, close on the bar which lies across the hoop at the top of the broadest part of it, four and three-eighths inches, forming an imperfect oval. The whole length of the acus is seven inches. At the head, in front, it has a broad quadrangular plate, one inch long and seven-eighths of an inch broad. There are settings for twenty-one studs—sixteen on the hoop and five on the acus. There are representations of six complete, grotesque, fabulous reptilian forms, and of five heads of the same. The simple lines which bring out these forms are clean, clear, distinct, and very graceful and effective. The other decorations consist of the twisted strap, or interlaced-work, and a chain-like ornament.



BRONZE BROOCH

The next brooch (Fig. 33) is much smaller, its ornamentation not rich, characteristic figures wanting, and interlaced tracing not complicated.

The third brooch (Fig. 34) measures two and three-fourths inches in diameter, and the pin five inches in length.

The reverse side is destitute of ornamentation, and the obverse is simple but near. The first and third brooches are now in the New College Museum.

An octagonal Highland brooch of silver, inlaid with niello, ornamented with figures of animals, foliage and flowers, and bearing the inscription I H C N (Ihesus Nazarenus) found in Mull, now in the museum of the **Society of Antiquaries**.

A very fine silver brooch was found about the year 1850, at Kengharair, Kilmore, Mull. It consists of a flattened ring of silver, three-fourths of an inch at its broadest, and three-eighths at its narrowest part. The outside rim is octagonal,

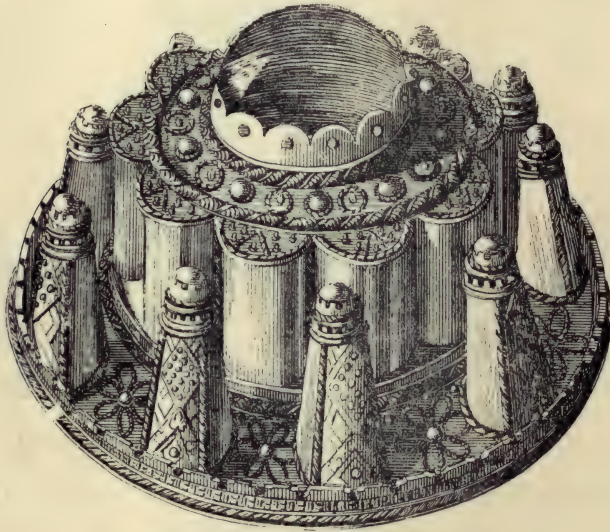


Fig. 36. LOCH BUY BROOCH

the inside rim is a circle with a diameter of two and three-eighths inches. The arcs introduced to indicate the octagon on the outside edge are segments of a large circle. In the ornamentation may be noticed human-headed zoomorphs, lozenge on geometric pattern, and dragonesque forms (Fig. 35).

**MacLean Broche:** It is probable that nearly all the remains of man in Mull were executed by native workmen. That skilled artisans were on the isle is evidenced by a Mac-



Lean broche, herewith figured. It belonged to the MacLeans of Loch Buy and is now in the British Museum. It is made out of silver, said to have been found on the estate. The workmanship probably belongs to the time of the reign of Queen Mary. The brooch is about five inches in diameter at the base. Round the upper margin is a low upright rim, within which are ten obelisks, about one and a quarter inch high, finely studded, and the top of all ornamented with a river pearl. These surround a second rim, from which rises a neat case, the sides of which project into ten demi-rounders, all neatly studded. In the center is a round crystalline ball, a magical gem. This case may be removed, showing a considerable hollow. (Fig. 36.)



Fig. 37. RUINS OF TOROSAY CHURCH IN 1800

**Ecclesiastical Remains:** When the size of the island of Mull is considered, a disappointment is felt on viewing the number and state of all ecclesiastical remains. Islands that do not compare with it contain remains of more or less magnitude and interest. Interest in those in Mull rests solely on the age in which they were constructed. Although the isle of Iona is close at hand, with the ruins which are great, and have invited attention, and many volumes have been written concerning them, it might be thought an overflow would have produced better results. True the location was such that the monks of Iona could conveniently attend to all relig-

ious matters, and the number of chapels indicate that the people were not neglected. Iona absorbed from Mull, far greater than it bestowed. Spiritual advisers would naturally seek the influence and advantages of Iona to the loss and neglect of Mull.

The island of Mull offers no ruins of a cathedral nor even a chapel of any pretensions. Such as still remain must belong to a period ante-dating the Protestant-Reformation in Scotland, and possibly coeval with the existence of the Columban religion in the sacred isle of Iona. It would be difficult



FIG. 38. SCULPTURED SLABS AT KILINAILIAN

to prove how many chapels formerly were in Mull, or even at one period of time. Place names appear to indicate religious houses, that, at this time, only exist in the name of the chapel.

It is stated that Cathedrals and other places of worship in the British Isles were formerly constructed either on or else near the sites of pre-historic remains, doubtless owing to

utilizing the material of the former structures, in the erection of the later buildings.

The ruined chapel of Penngown is located about one and one half miles east of Salen on the road to Craigmore. Its internal dimensions are forty by seventeen feet. The altar is at the east end. The walls are composed of basalt and felstone, of the same kind as that of the immediate neighborhood. The carved work of the doors and windows are wrought out of freestone, brought from Gribun, or Inch Kenneth, or Morvern, probably the last named. The same material is similarly employed in the buildings of Iona. The only door is in the south-west wall; its dimensions being six feet, three inches high by two feet ten inches broad. The door is round-headed, and surrounded by a continuous, simple roll-moulding. There are indications of hinges, but no bar-hole. There are three windows, all round-headed lancets, surrounded by roll-moulding. The western window is forty inches high by six inches broad. The other two windows are forty-five inches high by six inches broad, and situated in the east end of the north and south walls respectively, so as to overlook the altar. No vestige of the altar remains. In the east wall, on the south side of the altar, is a small ambry, fourteen inches high by twelve inches broad. At the west end are two very rude corbels for the support of an arch. Inside the chapel, and facing the altar, is the fragment of a cross, still erect,—the material being a fine-grained black mica-schist. This fragment is forty inches high. This chapel probably belongs to the thirteenth century.

At the head of Loch Buy, and on the plain of Laggan is a well preserved chapel, interior thirty-five feet long. On the north side is a long lanciform window flush with the wall, the head of one stone, and a round-headed doorway, the head also of one stone. The east end of the south side has a long narrow round-headed window, and the west end a blocked one of uncertain form, surmounted by a dripstone returned a short way down the sides; the east end is blank, and seems to have been extensively rebuilt. Lying inside is the basin of an octagonal font. This chapel is now used by the Maclaines' of Loch Buy for a private mausoleum.





Fig. 38. SCULPTURED SLAB  
AT KILINAILIAN

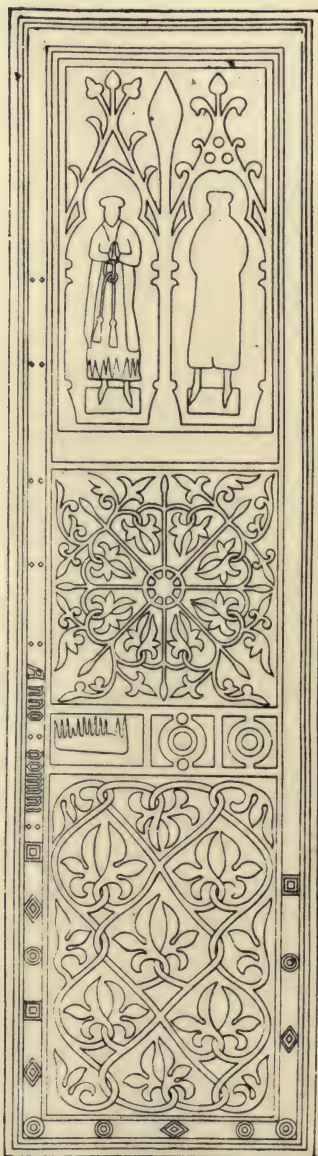


Fig. 39. RECUMBENT SLAB,  
TOBERMORY

Some little distance from the far end of Loch Assapol, looking east-ward, and near to the south side of the Ross of Mull, are the side walls of a very rudely constructed chapel of medium size, known as Kilvicean, placed in the center of an ancient burying ground.

In point of architecture the chapel bears a strong resemblance to St. Oran's in Iona; but probably belongs to a later age. The walls are strongly built of unhewn stone, small slabs of whin and mica-schist, with an occasional granite boulder, buried in mortar produced from shells, but forming a solid concrete mass which has withstood the ravages of centuries. There is a tradition which narrates that the material was carried from the sea-shore, nearly a mile away; that a long cordon of men extending from the building to the sea, and every stone was passed along from one to the other, until the last man dropped it near the workmen. At one time the now desolate spot was the center of a thriving, industrious community, that led a simple life, gaining its subsistence from the products of the soil and sea. All the evidence of that people is now pointed out in the ruins of their house of worship and such parts of their cottages which have not been taken for fence rows.

At Tobermory are some traces of the old church dedicated to the Blessed Virgin, or else to St. Maelrubha. In the old burying-ground at Killinaline, finely situated near Aros, are the foundations of a small chapel. At Killean, a secluded spot between Loch Don and Loch Spelve, near the southeast corner of Mull, are scant remains of a small chapel. There are the ruins of a nameless chapel on Carsaig Bay.

At Kilfinichen, on the north side of Loch Scridain, in the Ross of Mull, there are no traces of the church which was dedicated to St. Fincaria the Virgin, one of the nine daughters of St. Dovenald. Killenaok, or Killinaig, or Kilchianaig, in the lower part of the Ross of Mull, appears to have been the site of a chapel, but no remains occur there. The chapel Kilpatrick stood near Duard Castle, Kilbeg on Loch Spelve, Drum na cille between Fishnish and Scallastle, one somewhere along Loch na keal, and between that and the north coast, Kil-

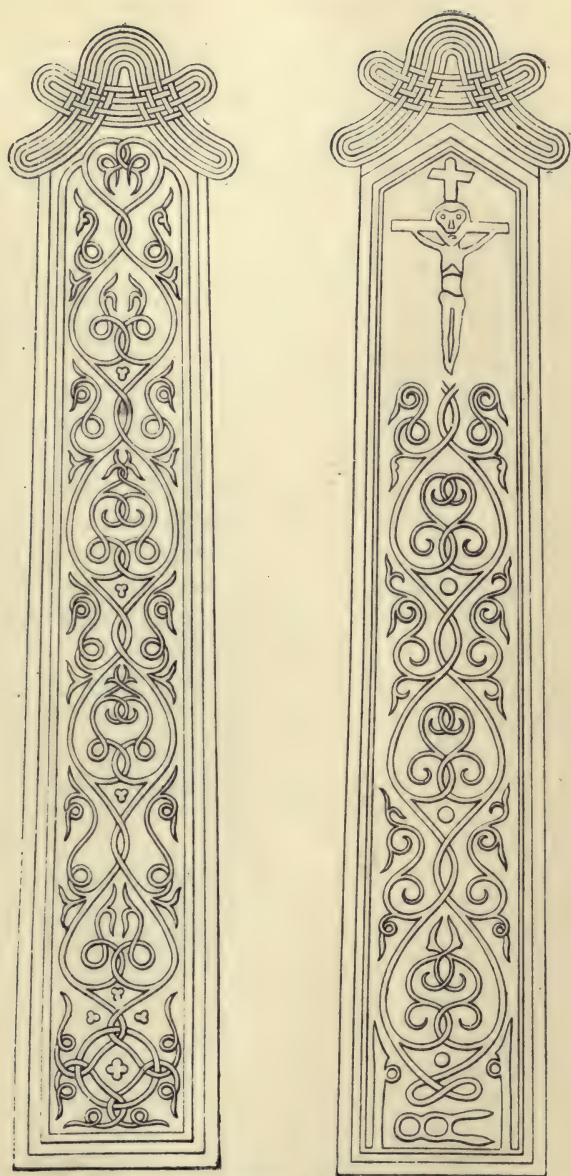


Fig. 40. CROSS AT KILMORE



brennain, Killichronain, Kilmore, Kilninian and Kellon.

In all probability an ancient burial-ground was connected with every chapel. Some of these burial-grounds may still be traced, notably at Kilviceon, Kilpatrick, Tobermory, and likewise inscribed slabs of stone and crosses.

**Sculptured Stones:** Some of the ancient grave yards yield memorial slabs, which are usually called "Iona Stones," under the supposition that they were rifled from Iona, after the destruction of the religious houses on that isle. True, some affirmed that they were originally sent from that isle by the brethren, to the several districts, as a mark of the high sense of the worth, zeal and devotion to duty of those on whose graves they rest. Still others claim that they were marketable articles, which, with their quaint devices, elaborate tracery, symbolic representation, had been prepared by the monks, who, by this craft, made a part of the living. It has further been suggested that the work is simply a local art, and to prove this it is asserted that neither in Mull nor on the mainland no two are found precisely alike. The slabs are usually composed of soft cretaceous sandstone; and generally decorated with foliagenous scroll-work.

While it is probable that grave yards were at or near all the chapels, and tombs of various descriptions were placed in all, yet inscribed stones are not of frequent occurrence. Time has not been merciful with them. The north of Mull has been the richest field in this department. Some of the specimens only will be noted.

**Kilinailean:** The old grave yard of Kilinailean is located on the northern slope of Glen Aros, about half a mile from the highway between Tobermory and Salen, and not far from Aros River. There is a slab here six feet by one and one half feet. On it are four intertwined running stems, which rise from animal forms too much defaced to be made out. Foliageous work fills the stone, with the exception of a panel one foot square at the top, which is filled with five circular crosses of interlaced work, a large one in the center, and a small one at either corner. The slab is surrounded with a double roll moulding, a row of the nail-head ornament lying

between. In the median line of the foliage is the figure of a sword.

There is also a fragment of a slab, twenty-three inches by eleven inches, in the same grounds. The ornament is a pretty undulating stem with semi-circular branchlets. There is a part of a blade of a sword in the median line of the stone. There is also a small slab, with the figure of a child's skull well outlined.

There are two very interesting slabs, illustrations of which are here given (See Fig. 38). The longer of the two is five feet five inches in length and sixteen inches in breadth, of unusual type and rudely executed. The other belongs to the usual type of the Highland grave slab, though the foliagenous ornamentation is more delicate, and the graceful form of the sword more striking.

**Tobermory:** The ornamented slabs near Tobermory present a variety, especially in an ecclesiastical sense. A very fine type is given in Fig. 39. It is seven feet by one foot ten inches, surrounded by a three inch moulding, consisting of three plain bands, lying outside of an inch space near the ornamentation, from which it is separated by a narrow plain band. This space, on the lower part of the slab, is ornamented at regular intervals with triple circles, lozenges and squares. At the bottom of the slab is a panel, two feet two inches broad, filled with foliaceous work, consisting of four intertwisting stems with recurved clasping leaves. Above this is a four inch wide panel running across the stone, bearing the figure of a single-edged comb, and of two circular objects. Higher up is another panel, seventeen and one half inches by seventeen, filled also with foliaceous work, arranged so as to produce a very graceful effect. In the center are two concentric circles, the diameter of the outer being three and one eighth inches, and that of the inner two inches. Towards these eight floriated rods, with sub-spatulate points, proceed from near the edge of the panel, at regular intervals, and pass through the circumference of both circles, but the center is left free. These rods are united by the intertwisting of a single leaf of one with a single leaf of another throughout

the eight,—thus presenting to each other a concave edge, while the rest are left free. The uppermost panel is two feet three inches by one foot four inches, and consists of a double Gothic canopy, the niches containing two figures in the attitude of prayer (Fig. 40). The center pillar bears a pear-shaped finial, and the pointed arches of the niches are terminated by the *fleur de lis*. Once there was an inscription on the slab of old English characters, but now so defaced that only the words *Anno Dimini* can be distinctly traced.

In the same churchyard is a fragment of a slab, bearing a square pattern of floriated work. It contains two concentric circles, surrounded by eight floriated rods, the whole presenting a pretty though simple effect.

**Kilmore:** The carved slab in the Kilmore church yard must have been placed erect, for the ornamentation is on both sides. The illustration (Fig. 40) gives a view of the ornamentation. It is five feet four inches long by eleven and one half inches at the bottom and ten inches at the top. The head piece is thirteen inches at its widest part.

**Kilninian:** The slab at Kilninian is six feet by sixteen inches. At the top is a panel with a large circular cross of interlaced work surrounded with four crosses, from which the running pattern of four intertwisted stems arise, which nearly fills the rest of the slab. The interspaces formed by the intertwisting are filled with a conventional leaf pattern, while on the outside of the stem, at the place of twisting, are leaves curving towards the edge of the stone. At the bottom is the so-called tallet, and at right angles to it the shears. In the same yard is another slab ornamented with four intertwisted stems, each sending off near the junction tendrils which intertwist, and four spaces filled with foliage. This slab is much defaced at the bottom, but near it a well-marked Latin cross can be made out.

**Pennygown:** Near the Sound of Mull at the opening of Glen Forsa, are two slabs, one being upright, three feet two inches by one foot two inches at the bottom and one foot at the top surrounded with flat moulding running pattern of foliaceous work on one stem, forming sub-circular spaces, inside



of which are three trifoliate branchlets. The stem proceeds from the tail of a griffin at the bottom of the slab. On the other side of the slab is a figure of the Virgin and Child. The stone terminates in blunted ovals at either side.

There is another slab five feet by thirteen and a half inches surrounded by a raised band of nail-head moulding. The shears ornament lies across the stone at the bottom.

There is another record stating that on the outside of the ruined chapel of Pennygown, occur two slabs of cretaceous sandstone, which had formed the tops of altar-tombs. The



Fig. 41. PENNYCROSS

figures are in altorelievo, but rudely executed. One figure is that of a knight lying with his head resting on a square pillow, his toes turned outwards, right hand grasps the pommel of his sheathed sword, and his left holds a long dagger that lies along his left thigh. The other figure is that of a lady, head resting on a square pillow, and body clothed in a simple dress. Her toes are turned outwards and her arms lie across the body.

**Crosses:** An island so great as Mull, and so many re-

mains of chapels, causes a disappointment in the paucity of crosses, notwithstanding all have passed through an iconoclastic age, characterized by a destructive religious frenzy. Such crosses as are known are here given.

The most celebrated cross of Mull, and one that gives its name to a district, and a title to a laird, is Pennycross. It stands near the road which traverses the island from Loch Don to Bunessan, and about eight miles from the latter place, and near the southern shore of Loch Scridain. This cross is rudely cut out of a block of slate, not belonging to the island. It is fixed by a well-cut mortice into a square block of Gribun



Fig. 42. CROSS AT KILMALUAG

sandstone, which rests on a pyramidal pile of basalt blocks from the immediate vicinity. The shaft is four feet six inches high, and the pile of stones five feet high. There are many scribblings on the cross, and on the east face are incised letters and a date, as indicated in the sketch (Fig. 41). No knowledge exists concerning its history. Its origin is long **posterior** to the writings, though the latter, from the character of the letters appears to be a genuine inscription of an early period. There is a tradition that it was erected to the memory of one of the famous Beaton, that family being not-

ed for success in the healing art. This belief probably owes its origin to the letters on the stone.

**Kilmoluag:** At Treshinish, near the mouth of Calgary Bay, in the center of the old burial ground of Kilmoluag, is a plain cross three feet in height (See Fig. 42).

**Nun's Cave:** There are ancient crosses on the walls of the Nun's Cave, near Carsaig. I visited this cave in 1887 in company with the late Archibald John Maclean of Pennycross, and observed all the exposed crosses, and cleared the faces of others, and took rubbings of quite a number. The crosses are all small and incised on the natural walls of the rock. Some are simply formed of one short line crossing near the upper part of another and longer line. Others have a circle formed at the intersection of the arms, and still another has a somewhat circular head, with the top and the transverse limbs of the cross projecting through it, four loops or openings being indicated at the intersection of the different parts.

The names Ardnacroish and Achenacroish would indicate the existence of a cross respectively in these two localities. No trace of them otherwise has been found.



## CHAPTER VIII.

### FOLK LORE

Folklore was the school of primitive people. The curriculum of this school embraced everything relating to ancient observances, customs, notions, beliefs, traditions, superstitions and prejudices. Folklore represents the struggle for intellectual existence, exhibiting the tortuous byway through which the mind of man has struggled to attain its present state of civilization. In this chapter the term Folk Lore is limited to the weird tales of Mull, and only to those positively identified to have been current among the natives. The published stories stated to have been current in the West Highlands are passed over, unless specified to have been also narrated in Mull. The tales belong to the higher grade in the College of Progress, being several degrees removed from ordinary superstitions.

**The Death of Fraoch:** This tale is one of the oldest in the world, for its rudiments are found in the folklore of many nations. It is widely circulated in the Highlands. An excellent review of it is given in Henderson's Campbell's **Celtic Dragon Myth**. The earliest known record of it is in **The Book of the Dean of Lismore**, written before 1551, and published in Gaelic and English in 1862. The earliest publication, given in English verse, is in the **Scot's Magazine**, for 1756, by Jerome Stone. In 1887, J. MacCormick and W. Muir published in Iona the Gaelic version of Stone, with their own translation, and a paraphrase, with the music of fifty years previous. It was reprinted in 1888, but both editions are now rare. In the preface it is stated that:

"The events narrated in the following poem occurred in Mull, in the district surrounding Loch Laich, which probably is a corruption of Loch Maidhe (the lake of Mev). The local tradition is that Fraoch lived at Suidhe near the village of Bunessan. Opposite him in an oblique direction on the other

side of the loch lived Mev, through whose treachery Fraoch was slain; the place is still known as 'larach tigh Meidhe.' It is close by the farm Ard-fenaig. Mev's only child was Main, a girl of exquisite grace and beauty. The island where the rowan tree grew is called after her Eilean Mhain. It is right opposite to Bunessan."

The Iona edition thus renders the Death of Fraoch:

"As sobs a man bowed down with grief, and the newly-made bride who is loud in her wails, even so a friend should sob for the death of Fraoch; for a hero reclining in his narrow bed. There in the west is the tomb where reclines Fraoch, son of Medich of the soft hair; he who did a favor for Mev. It was called the cairn of Fraoch. The women weep on the hill in the east. Distressful is the cause which makes a woman weep. She who heaved a heavy sigh; 'twas for Fraoch, son of Medich of the ancient swords. 'Tis the sweet virgin who shall weep as she comes unknown to her to the grave of Fraoch; she the auburn nymph of the beautifully-curling hair, Mev's only daughter the object of the love of heroes. The only daughter of Corul of prettiest hair and Fraoch side by side to-night are placed. She was admired by many an one, yet, she loved none but Fraoch. When she discovered her friendship with the hero of purest nature, it was because he refrained from sinning with her that his body was mangled. She sent him to the battle of death. Side with a woman and sin not with her. 'Tis greivous that thou hast fallen by a monster. I could tell thee without guile how 'twas done. On an isle in the lake, far away from the south, there grew a rowan tree. Every season and every month, the tree did bear ripe fruit. The red fruit possessed a virtue; sweeter than soft honey was its taste. The rowans, when ripe could keep a person without food for three days. The life of each man is prolonged by a year. I could tell thee this to prove that by the virtue of the fruit when ripe, infirm people were healed. There was great danger in procuring the fruit, though healing powers it did possess; for a fierce moster slept round the trunk of the tree, forbidding any one to pluck the fruit. The daughter of Omich of the hospitable cups fell sick of a grievous sickness; she sent for Fraoch, and the hero asked her what she wished. She said she would not be hale unless she could get as many as would fill her soft hand of the rowans that grew on the cool lake, plucked by none but Fraoch. 'I shall not return' thought the son of Medich of the red cheeks. 'Yet though I should never return,' said Fraoch, 'I will pluck the rowans for Mev.' Fraoch went on his blessed errand, and

swam across to the isle. He found the monster in a sound sleep, and her horrid mouth laid against the tree. Fraoch son of Medich of the sharp blades, escaped from the monster. He took with him a bunch of the red rowans that Mev wished for in her house. 'Good as all thou hast done,' said Mev of whitest breast. 'But it is useless to me dear Fraoch, unless the tree be pulled from its roots.' Fraoch went forth and no laggard's part did he act. He swam again on the soft water of the lake. It was difficult for him though it was a great pity to shun the death he did. He seized the top of the rowan tree and wrenched it from its roots. He made for the shore. The monster pursued him. The monster overtook him on the beach; and in her horrid mouth seized his hand. Fraoch seized her by the jaw; O God! how unhappy that Fraoch lacks his lance. The monster tore his fair skin. She mangled his hand. Main the youthful maid of the white palms, speedily brought him a lance. The combat was short. He cut off her head, O God! how unhappy that Fraoch son of Medich and the monster had fought. They fell side by side on the beach of the brown pebbles. When the frank maiden saw him she fell down in a swoon on the beach. When she awoke from the swoon she seized his hand. Though to-night thy body is food for birds, great is the deed thou hast done. Would that thou hadst fallen in the battle of heroes with their golden breast-plates. How grievous that thou hast fallen by a monster! O pity those that live after thee! Blacker than the plumage of the raven were his locks. His cheeks were redder than the blood of swans. Softer than the foam of eddying streams, and whiter than snow, was the body of Fraoch. His shield was stronger than the frame of a door. Many a chief is sheltered. His hand and lance were of equal length. Broader than the plank of a ship was his sword. His spear was taller than the mast to which sails are set. His voice was more melodious than the strain of the harp. A better swimmer than Fraoch never laid breast on water. Great was the strength of his arm, and greater still the strength of his legs. His disposition excelled that of kings. He ne'er delayed when challenged. People wish for the love of their chief. The red cheek is admired. Those lips are loved, that deny not friendship, and that the young maidens love to kiss. The body of the hero was laid in the narrow house, the quiet resting place of Fraoch. Wretched are those that live after thee. A prouder woman my eyes have never beheld. She that sent Fraoch to pull the tree after the fruits had been brought to her. After his death the lake where the monster lived, with her horrid mouth laid against the trunk, shall be called the lake of Mev."



# Tune of Fraoch

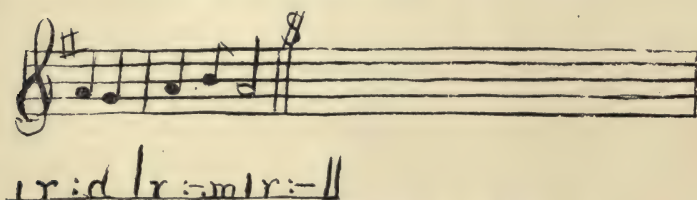
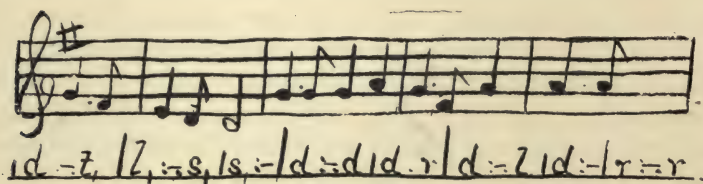
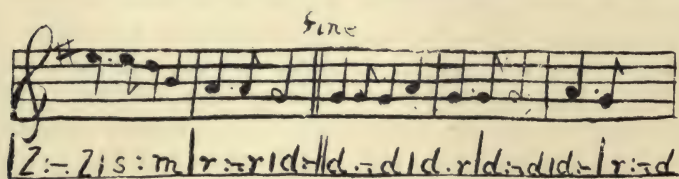
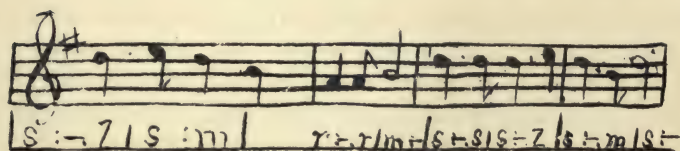
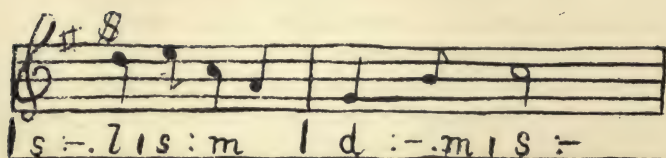


Fig. 43. MUSIC ON DEATH OF FRAOCH

**The Two Brothers:** In the long ago the island of Mull was uninhabited, save by a few families who lived on the south side at Carsaig, in that part known as the Ross of Mull. These families were isolated from the rest of the world, and none had ever seen any other persons, and had never left the place. They had no boats, and believed the islets about were other worlds. One day they saw an object approaching them from the mainland, and as it drew near, they compared it to a horse with a tree standing on its back, but as it neared the shore it proved to be a boat covered with hides, with one man on it, with some drink with him and a quantity of hazel nuts for food. On account of his wicker-boat being covered with hides they called him "The cowhide man". He informed them that he had left home out of curiosity to see other places, and that was the first place reached. He had come from Ardencaple in the district of Lorn. As he was treated kindly and they were much pleased with him, he staid with them a long time. He became an instructor, teaching them new ways that were useful, and he promoted their welfare in various ways. They had the art of making butter, and he taught them how to make cheese by putting stalks of marsh marigold in the milk it was turned into curds and whey. This was said to be the first cheese ever made in Mull. A year later another boat came making shore at Loch Spelve, which also had one man in it, and he was named "The one in the skin coverings". He was the brother of the one who had previously arrived, and was in search of him. The two strangers and the people fared well together. When the brothers found that wood was abundant in Mull, they began to build a boat, and when it was finished they named it "the six-oared boat", and when it was placed in condition for a voyage, the brothers took a crew with them, and set off in it to go to one or other of the worlds (islets) that were in view, and reached Jura, but the natives refused to let them land, as they had never seen a boat before. They then went to Colonsay, but were prohibited from landing. They attacked them, and tried to throw sand in their eyes. Then they went to Islay; no one was at the shore; they drew the boat upon the land, and then went in search for people, desiring to be directed to a house. The first person

met was an old man watching cattle. He thought they belonged to the island, as no one was ever known to leave or come there. The first brother asked information about the place, and then the old man remarked, "How curious your speech is, if you were born on this island." "No, I am not a native of this island." The old man said, "And if not, what has brought you here?" "The reason of my coming is, to ask what you can give, and give what I may." As it was night-fall the old man kindled a fire, and they sat with him till daylight, when men and houses were to be seen. The Islay men were hospitable, and the strangers remained a full year and built boats for them. The elder brother married a native woman, and after a time prepared to leave for Mull, and then set off, taking with him his wife and the others, setting his course northwards. They had not gone far when a thick mist came on and darkened the world; and as they had no compass and could see no land, they drifted until the boat went ashore. This was the first appearance of land since setting out on the voyage. A big man, whose size they never saw equalled, came down and caught the forepart of the boat and drew it above high water mark, with all in it. He invited them to go to his house, and made them welcome. His daughter, on being asked by the elder brother for a drink, brought a two-hooped wooden dish full of milk, set it on the floor beside them and went away. One of the strangers tried to lift the dish but failed. Then three made the effort, and also were disappointed. The daughter returning found the dish as she left it, and said, "If you have quenched your thirst it is not wanting from the measure." The cowhide one replied, "We have not been accustomed to stoop like cattle when we take a drink, and we could not lift the dish." At that she caught the wooden bowl by the ear, in her left hand, and held the drink to all, saying, "Where have you come from, or, where are you going?" "We came from the dark-blue sea-isle and are going to the hilly isle." "That is Mull," she said, "Mull of my love, Mull of little men." They passed the night cheerfully, and next morning started to leave; but when they tried to float the boat, they could not move it. Then said the young wife who came from Islay, "I know where we are; we are in the green-isle



that is under spells, but I have a gift that will let us leave it." She then said her mother, at parting, had given her a cap, remarking, "If you are ever in a strait, put it on, and you must at the same time bend your head to the ground as low as your feet seven times." She had the cap in her belt, and told all to sit in the boat and take the oars. She then stood in the midst, touched the cap, bent her head, and it went up to her breast; the next time it went up to her neck; the third time to her chin; then, as she bent her head, at the fourth time, it went up past her mouth to her nose; the next time, it reached her eyes, then her forehead, and at last the top of her head, and the boat was off. The mist was still there. The eldest brother was asked what direction they should take. He told them to follow the flight of birds, as they went shorewards in the evening, which would guide them to land. During the night the younger brother called out there was a mound before them. His brother who was in the after part said, "It is torr without grass" (and ever since has been called, Torrens.) When it was day they reached the Mull shore, and ran the boat in at a narrow strait, like an opening in a dyke, breaking the oars. The place is still known as the narrow strait of broken oars. Having landed all went home and told of their adventure.

**The Two Sisters:** This story has been told as a continuation of that of the Two Brothers, and occurred during the time of their absence. It has also been claimed to belong to a later period. It has been thus translated from the Gaelic:

"Two sisters were living in the same township on the south side of Mull. One of them who was known as lovely Mairearad had a fairy sweetheart, who came where she was, unknown to anyone, until one day she confided the secret to her sister, who was called Ailsa, and told her how she dearly loved her fairy sweetheart. 'And now, sister,' she said, 'you will not tell any one.' 'That story will as soon pass from my lips as it will from my knee;' but she did not keep her promise; she told the secret of the fairy sweetheart to others, and when he came again, he found that he was observed, and he went away and never returned, nor was he seen or heard of ever after by any one in the place. When the lovely sister came to know this, she left her home and became a wanderer

among the hills and hollows, and never after came inside of a house door, to stand or sit down, while she lived. Those who herded cattle tried frequently to get near her and persuade her to return home, further than to hear her crooning a melancholy song in which she told how her sister had been false to her, and that the wrong done to her would be avenged on the sister or her descendants, if a fairy has power. On hearing that Ailsa was married she repeated, 'Dun Ailsa' is married and has a son Torquil, and the evil will be avenged on her or on him.' What she hummed in her mournful song was:

My mother's place is deserted, empty and cold,  
 My father, who loved me, is asleep in the tomb,  
 Friendless and solitary I wander through the fields,  
 Since there is none in the world of my kindred  
 But a sister without pity.  
 She asked and I told, out of the fulness of my joy;  
 There was none nearer of kin to know my secret;  
 But I felt, and this brought the tears to my eyes,  
 That a story comes sooner from the lip than from the  
 knee.

She was then heard to utter these wishes:  
 May nothing on which you have set your expectations  
 ever grow,  
 Nor dew ever fall on your ground.  
 May no smoke rise from your dwelling,  
 In depth of the hardest winter,  
 May the worm be in your store,  
 And the moth under the lid of your chests.  
 If a fay-being has power,  
 Revenge will be taken though it may be on your de-  
 scendants.

Ailsa married, and had one son. In some way her afflicted sister heard of this, and she then added to her song:

Dun Ailsa has married,  
 And she has a son Torquil.  
 Brown-haired Torquil who can climb the headland  
 And bring the seal off the waves,  
 The sickle in your hand is sharp,  
 You will in two swaths reap a sheaf.

Whatever gifts the brown-haired, only child of her sister was favored with, besides others, he was a noted reaper, but this gift proved fatal to him. When he grew up to manhood, he could reap as much as seven men, and none among them could compete with him. He was then told that a strange

woman was seen coming to the harvest fields in autumn, after the reapers had left, and that she would reap a field before daylight next morning, or any part of the ripe corn that the reapers could not finish that day, and in whatever field she began, she left the work of seven reapers, finished, after her. She was known as the Maiden of the Cairn, from being seen to come out of a cairn over opposite. One evening then brown-haired Torquil, who desired to see her at work, being later than usual of returning home, on looking back saw her beginning in his own field. He returned, and finding his sickle where he had put it away, he took it with him, and after her he went. He resolved to overtake her and began to reap the next furrow, saying, 'You are a good reaper or I will overtake you;' but the harder he worked, the more he saw that instead of getting nearer to her, she was drawing further away from him, and he then called out to her, 'Maiden of the cairn, wait for me, wait for me.'

She said answering him, 'Handsome brown-haired youth, overtake me, overtake me.'

He was confident that he would overtake her, and went on after her till the moon was darkened by a cloud; he then called to her, 'The moon is clouded, delay, delay.'

'I have no other light but her, overtake me, overtake me.'

He did not, nor could he overtake her, and on seeing again how far she was in advance of him, he said, 'I am weary with yesterday's reaping, wait for me, wait for me.' She answered, 'I ascended the round hill of steep summits, overtake me, overtake me;' but he could not. He then said, 'My sickle would be the better of being sharpened, wait for me, wait for me.' She answered, 'My sickle will not cut garlic, overtake me, overtake me.' At this she reached the head of the furrow, finished reaping, and stood still where she was, waiting for him. When he reached the head of his own furrow, he caught the last handful of corn, to keep it, as was the custom, it being the 'Harvest Maiden,' and stood with it in one hand and the sickle in the other. Looking at her steadily in the face, he said, 'You have put the old woman far from me, and it is not my displeasure you deserve.' She said, 'It is an evil thing early on Monday to reap the harvest maiden.' On her saying this, he fell dead on the field and never more drew breath. The maiden of the Cairn was never afterwards seen, nor heard of; and that was how the sister's wishes ended.



## CHAPTER IX.

### SUPERSTITIONS

Superstition covers an extensive field. It is a field that carries back in intellectual man to his known earliest existence. Its various forms represent ragged steps in his efforts to account for the origin of causes. Man saw and then wanted to know the reason thereof. His vision was limited and the field for observation was restricted. He staggered in his process of thought. His conclusions did not bear analysis. It was a struggle of primitive thought; a beginning of wisdom. To-day this labor arrests the attention of the savant, who seizes all the forces, and then points out a track in the development of human attainments. To him the perspective is not a superstition but a progressive step for the better. The full meaning flashes upon him, and that toleration for the better discloses what has long been a hidden theme. But superstition does not belong wholly to the past, for the strain for the mysterious, or unknown, or uncertain leads to the conclusions that ultimately vanish under competent scrutiny.

In their superstitions the people of Mull partook of the same mental food as guided all Highlanders of Scotland. Essentially there was no variation. The harper, the piper, the seanachaidh, or recorder of history, would transmit knowledge from one tribe to another, which also would receive an impulse by marriages, by broken men, and other elements always active.

**Witches:** From time immemorial Mull was famed as the nursery and home of a race of witches, some of whom were singled out as possessing wonderful powers. The times were favorable for the belief in witchcraft, for such views were entertained from the king down to the humblest peasant, and it also entered into the laws of the nation,—as in fact into the laws of all nations. The witches of the Highlands had their

unhallowed powers, but being little of the repulsive or horrible. No mention is made of their midnight meetings and dances with the devil, nor riding through the air on a broomstick. Those usually regarded as witches were old women, destitute of friends and means of support, and some of them did cater to the idea in order to eke out a living, and even worked upon the fears of those more prosperous. They were supposed to inflict their punishment by means of types, the usual method being the preparation of a clay or wax image of the person or object to be acted upon; and when the witches prick or punch these images, said persons experience extreme torment.

Rising out of the myths of Mull are two witches, who in power and in personage tower above all others of that isle. One of these is called Cailleach Bheur, whose home was in the Ross of Mull, near a point on the southwest, close to the sea-shore, where a huge natural quadrangle formed of immense granite rocks, in a wild rocky place, exposed to the full force of the western gale, with the ceaseless roar of the ocean. She closed her career of thousands of years in Grulin, on the banks of Loch Ba. At intervals of a hundred years she would immerse herself in the waters of that loch, in order to obtain newness of life. But if she should fail to bathe in this, to her, elixir of life, in the morning before the birds or beasts greeted the early day, then the charm would lose its potency. One morning, just as the cycle was about to close she descended the slopes beyond the loch, and just as she had gained the bank, and was in the act of taking the plunge, which would have changed her haggard form into a handsome maid, the distant bark of a shepherd dog welcomed the first gray streaks along the eastern sky, and re-echoed among the mountains and hills. The charm was broken. The witch stood, listened, reeled, staggered, and dropped dead. Back in the ages a Mull bard put into Cailleach Bheur's mouth at the last moment a lament, in which was this expression which was her favorite:

"Crulochan, deep, dark, and gloomy,  
The deepest lake in all the Universe;

The Sound of Mull would only reach my knees,  
But Crulochan would reach my thighs."

The other of the two most famous of the witches, and reputed to be the most powerful was called Doideag Mhuileach, and made her home on lofty Ben More. She is quite prominent during the latter part of the sixteenth century. The most celebrated story concerning her relates to a Spanish princess. It is mixed up with the destruction of the Florida, belonging to the Spanish Armada. Similiar to nearly all other tales it has many variants. One rendering states that Bheola, daughter of the king of Spain, dreamed of a remarkably handsome man, and made a vow she would find him. She fitted out a ship, and in the course of her inquiries, sailed into Tobermory harbor. Here she saw Sir Lachlan Mor MacLean, who proved to be the man she had seen in her dream. Although knowing he was married, yet she fell violently in love with him. His wife, in a jealous rage caused the vessel to be blown up, the agent making his escape and reaching Pennygown, a distance of ten miles, before the actual explosion. The cook was blown to Srongarbe, near Tobermory, where there is a cleft, still called Cook's Cave. The princess fell in the Sound, from whence she was taken and interred in Lochaline burying-ground, Morvern. Upon the news of this disaster reaching Spain, another vessel was dispatched to seek vengeance by taking the right breast of every Mull woman. When this ship arrived the Lady of Duard sent for Doideag, and by her means, with assistance procured from neighboring witches, the ship was sunk before the following morning. Doideag shut herself up in a house alone at Ruthia Ghuirmein, near Duard Castle, and there made her incantations. A rope was put through a hole in a rafter, and all night long the hand-mill was hoisted up to the beam, lowered and hoisted again. To this a native of Tyree added:

"Having come that evening to Doideag's house, was compelled by her to hoist and lower and hoist and lower the mill-stone all night without rest or refreshment, while the witch went her way to Tyree and elsewhere for help. On her return she said that when in Tyree she had been detained a little in extinguishing a fire, which had been caused by a



spark falling among the fodder in the stirk-house belonging to the man who was her unwilling assistant. As the quern was raised a gale sprang up, and increased in fury as the operation went on. At the same time gulls (others say hooded-crows, others black cats) appeared on the yard-arms of the devoted ship. The captain knew the Black Art himself and went below. As the word was brought him that another gull had appeared in the rigging, he said, 'I will suffice for this one yet.' He could keep the ship against some say eight, others nine, witches, but 'ere a' the play was play'd' there were sixteen, some say, eighteen, on the yards. All the Mull witches were there, and the most powerful of the sisterhood from the surrounding districts. Nic-ill'-Domhnuich from Tyree is commonly mentioned. All accounts agree that when Big Blue-eye from Mey, the powerful Lochaber witch, came, the ship sank. Shortly before the captain told a sailor to look up and see how many gulls were on the yards. On being told eighteen, he said, 'We are lost.' In the morning Doideag was told her house had been unroofed in the gale, but she was comforted by being told the dreaded ship had gone down."

It was Doideag who destroyed the ill-fated Spanish Armada. When she discovered that this fleet was about to swoop down upon England, she determined to thwart its purpose and to accomplish its destruction. When it was announced that the fleet had entered the British waters, she raised a great storm at sea, and then taking with her the clay image of a ship, she went to the sea-shore, and placing her model on the water, she kept whirling it about, and as often as it sank, down went one of Philip's invincible men of war. Doideag was ever faithful to the MacLeans. Among her last acts was the protection of the clan in 1675. In that year the earl of Argyle set out with two thousand men to invade Mull. The army embarked and set sail for Mull; but Doideag raised a dreadful storm which raged for two days, driving back the fleet and disabled some of the vessels. She had promised the Chief of Mac Lean that as long as she lived the earl should not enter Mull.

Sir Lachlan Mor MacLean, just before the battle of Gruinnart consulted Doideag, who advised him not to land in Islay on a Thursday; not to drink water from a certain spring, and lastly that one MacLean should be killed at Gruinnart. The

MacLeans, before starting on an expedition were in the habit of walking sunwise, three times around a small island in Loch Spelve. Sir Lachlan, to give ridicule to this practice, walked three times around the island in the opposite direction. The more superstitious were disheartened by this act.

**Tales of Witchcraft:** A farmer of Mull with his daughter was walking along an eminence overlooking the Sound, at a time when a number of ships were passing. The girl asked, "What will you give me, father, if I sink all these ships?" Thinking she was not in earnest, he asked her how she would do it. She turned her back towards the ships, stooped down and looked backward between her legs at one of the vessels, which at once whirled round and sank. After this manner she sank all the ships but one. The father asked why this one did not sink; answering which she said there was rowan-tree wood on board, and that she could not touch. On being interrogated she said she had been taught the art by her mother. The father being a good man, and heretofore ignorant of his wife dabbling in witchcraft, gathered his neighbors and burned his wife and daughter.

A Tyree boatman bringing a load of peat from the Ross of Mull, when near the Treshinish Isles was met by two rats sailing along on dry cowsheds. He threw a piece of peat at the rats, and upset their frail bark. Immediately a storm sprang up, and with great difficulty got to land. The rats were witches.

The mother of Allan na Sop (Allan MacLean) was a servant maid and became with child by a married man. When the report came to the man's wife, she got a bone from a witch, which, she was advised would delay the birth so long as it was kept. Owing to this the birth of Allan was delayed fifteen months beyond the proper time. The husband, divining the cause, sought to circumvent his wife. He caused a servant to return home on a given day and act as though he was drunk, and to stagger about and demolish the furniture. Being called to task, he said he had been down to the house where the maid lived, and that a child had just been born, and a dram had been given him that went to his head. The wife,

believing that the witch had deceived her, threw the bone into the fire, where it disappeared in blue smoke, and knocked down the chimney. At that moment Allan was born, with large teeth.

MacIan Ghiarr, an Ardnamurchan thief, stole so many cattle from MacLean of Duard, that the chief became an enemy. On one of his roving expeditions he passed at midnight the chapel of Pennygown, in Mull, and seeing a light in the church, he entered, and witnessed three witches sticking pins in a clay body, intended to represent the Chief of MacLean. As each pin was stuck in, MacLean would be seized with a pain in that part of the body which corresponded to the injured place. Only one pin remained and that was intended for the heart, and would cause death. MacIan scattered the witches, took with him the clay body, and made his way to MacLean, whom he found at death's door. In the presence of MacLean, one by one he took out the pins, and when the last one was withdrawn MacLean jumped up a hale man, and ever after remained a warm friend of MacIan Ghiarr.

While witches for the most part were evil spirits in old women, yet they could assume the form of a sheep, hare, cat, rat, gull, cormorant, or a whale. Witches could be detected by going early in the morning on the first Monday of the four quarters of the year, and observing the direction of the smoke passing from the houses. If the direction is against the wind, then that is the home of a witch.

**Fairies:** The mythical creation known as **fairy** occupies a prominent position in Scottish Highland superstition. It is known under the name of **sith**. In popular belief the fairies were a race of beings, the counter parts of mankind in person, occupation, and pleasure, though ordinarily invisible, noiseless, and having their dwellings underground, in hills, and green mounds. Their nature was such that man must be on his guard against them. Generally the fairies had some personal defect. Those in Mull had but one nostril, the other being imperforate. Everywhere the red deer are associated with them, and in Mull were said to be their only cattle. They lived in colonies or communities, and in Mull these were lo-



cated near the extreme headland of Bourg, a green mound near Pennygown, in the parish of Salen, and one on a hillock near Duard Castle. All these colonies were active in their dealings with their human neighbors, and many tales are still current concerning them. A fairy tale of Bourg states that an industrious housewife had collected a quantity of wool to be manufactured into cloth for the family. According to custom she invited her neighbors to bring their spinning wheels and help spin the wool for the weaver, and she jocularly remarked that she "wished the people of the hill, would come and take part in the labor." Immediately every corner was filled with these little beings who began to sing in Gaelic:

"Combing, mixing,  
Carding, spinning,  
A weaving loom quickly  
And the waulking water on the fire."

The words uttered represented the different stages of the manufacturing process from "combing" to "waulking" of the cloth. Simultaneously with the pronouncing of the word that process was completed. Then the fairies crowded around the table expecting the customary meal. For this the woman was wholly unprepared. She desired them to go, but they refused. She went to the door and called an old man and made known her trouble. The old man said, "Stand outside the door and cry as loud as you can 'Dun Bhuruig ri theinidh, Dun Bhuruig ri theinidh,' which is Burg is on fire! burg is on fire! No sooner had the woman cried out the warning than the fairies rushed out, all crying and yelling in great distress, "M'ruird is m'inneinean, mo chlann bheag's mo mhuirichean, obh! obh! obh! obh! Dun Bhuruig ri theinidh," which means, "My hammers and my anvils; my little children and my offspring; Burg in on fire. Alas! alas!" They disappeared at the entrance of their home, and the woman saw them no more. Another Burg story, called "The men of the laird of Tapoll," is thus told: The laird had dismissed two men for uselessly spending their time. Some months later, while walking in a field where the newly cut crop had been shocked, he saw a stranger approaching. When near, the stranger asked for a

bundle of the harvest, which was granted. A rope was spread upon the ground, and both began to pile bundle after bundle on it, without increasing its size. When the laird saw that the whole field was being swept away by the magic of the stranger, he repeated the following prayer:

“On Tuesday I sowed,  
On Tuesday I reaped,  
And on Tuesday I stuck  
My plow in the soil,  
And Thou, who hast given us those three days,  
Let not my corn in one bundle away.”

The bundle and stranger vanished, and not a sheaf was wanting in the field. The two men dismissed were fairies; one of whom returned to take vengeance and carry off the entire harvest.

The fairies at Pennygown were disposed to be benevolent, and the inhabitants need only leave on the hillock at night the material for any work they wanted done, and telling what was wanted. One night a wag left the wood of a fishing-net buoy, a short thick piece of wood, with a request to have it made into a ship's mast. All night long the fairies were heard singing, “Short life and ill-luck attend the man who asked us to make a long ship's big mast from the wood of a fishing-net buoy.” In the morning the work was not done, and these fairies ceased their benevolent labors ever after.

There is a story that twelve men of Clan Fingan set out to explore Mackinnon's Cave, headed by a piper. Another party walked on the surface, keeping pace with the music. When the party in the cave reached the extreme limit, the fact was to be signalled by a bar of music, and the party above was to mark the spot. After travelling some distance the explorers encountered a fairy woman, who made an attack and slew the party one by one, save the piper, whose music so charmed her that she offered to spare him so long as he did not cease to play on the pipes. The piper retraced his steps to the entrance of the cave, closely followed by the fairy. She agreed that when he saw the light, he could go in peace. He staggered along in the dark, almost overcome by exhaustion,

but bravely pouring out his breath, in hopes of reaching his haven. The notes became harsh and discordant, the drones began to groan and thechantes to screech. In spite of the struggle, the contest was too great. The music ceased, and then the fairy attacked and slew him. The harsh notes of the pipe warned the party over the cave that some calamity had befallen the explorers, and unsheathing their swords they rushed to the rescue. Just as they gained the entrance the piper finished his last bar. They found the mangled body of the piper beyond which were the bodies of his companions.

Donald, who carried the mail from Tobermory to Grass Point Terry, was much given to drink, and would loiter by the way. One day he laid down to have a sleep near a fairy-haunted rock above Drimfin. The rock opened and a flood of light poured out of the cavity. A little man came out and said to Donald in English, "Come in to the ball, Donald," but Donald was soon far away and did not slack his speed until he reached Tobermory. He said he heard the whiz and rustling of the fairies after him the whole distance. It was known to Donald that fairies who spoke English were the most dangerous.

A weaver at the Bridge of Awe was left a widower with three or four children, and labored with great industry to maintain his helpless family. One clear moonlight night, while repairing the roof of his hut, he heard the rushing sound of a high wind, and there came a multitude of fairies, settling on the house top and on the ground. He was ordered to go with them to Glencannel, in Mull, where they were going after a woman. He refused unless he received what was foraged. On arriving at Glencannel an arrow was given to him to throw. Pretending to aim at the woman he threw it through the window and killed a pet lamb. He was told that this would not suffice, and he must throw again. He did so and the woman was taken, and a log of alderwood was left in her place. The weaver claimed his agreement, and the fairies left the woman with him at the Bridge of Awe, but averring they would never again make the same bargain with any man. She lived happily with him, and by him had three children.



One day a beggar came and staid that night. The whole evening the beggar stared at the wife and in a manner that made the host take notice, and at last asked what was meant. In reply the beggar said he had at one time been a farmer in Glencannel, Mull, and was then in comfortable circumstances, but his wife having died, he had fallen into poverty, and became a beggar, and that the weaver's wife could be none other than his own. Explanations followed, and the beggar got his choice of either the woman or the children. He took the former, and again became prosperous.

One of the Chiefs of MacLean was hurried with his harvest; and in danger of losing his crop through lack of shearers; so he sent word for assistance throughout all Mull. A little old man offered himself, and for wages, asked only the full of a straw-rope. As the work was urgent, and the pay trifling the services were accepted. He was placed along with another old man and an old woman on a ridge to themselves, with instructions not to fatigue themselves. The little man set the other two by themselves to make sheaf-bands, and soon finished the ridge. His work was so well done that MacLean offered larger wages if he would continue to the end of the harvest, but refused to take more than required by the bargain. Then he began by putting the crop in the rope; and then all that was in the field; then all that was in the stack-yard, and finally all that was in the barn; and then tightened the rope, and lifted the burden to his back. He set off with his burden, when MacLean cried out in despair, "Tuesday I ploughed, Tuesday I sowed, Tuesday I reaped; Thou who didst ordain the three Tuesdays, suffer not all that is in the rope to leave me." "The hand of your father and grandfather be upon you!" cried the little man, "it is well that you spoke."

A man in the Ross of Mull, about to sow his land, filled a sheet with seed oats, and commenced. He went on sowing but the sheet remained full. A neighbor took notice, and said, "The face of your evil and iniquity be upon you, is the sheet never to be empty?" When this was said a little brown bird leapt out of the sheet, and the supply of seed ceased. The bird was called "Tòrc Sona", or happy hog, and when the

man's descendants meet with good luck they are reminded that Tore Sona still follows the family.

Probably the most widely known fairy story of Mull relates to the battle of Tra-Gruinart. Just before the action a dark fairy called "Dubh-sith," went to the camp of the MacLeans, and asked Sir Lachlan Mor MacLean, for arms and clothes for battle. The Chief of MacLean, viewing him contemptuously, said, "Even had you arms and clothes, I would not receive you among my men." "Aye! Aye!" responded the fairy, and then turned to MacDonald's camp, and there made the same request, MacDonald responding, "I will give you arms and clothes and a man's place, and wish I had five hundred like you." The fairy said, "I think that if you will do for the rest, I can manage to do for the Big Lachlan." The fairy had possession of the only gun in camp, the armies being armed with bows, arrows and swords. He hid himself in the thick bushes of a rowan-tree. The tide of battle urged Sir Lachlan near the rowan-tree, and stooping exposed a joint in his armor, noticed by the fairy, who discharged his gun and the great warrior fell.

A wright, living in Mull, having finished his day's work, in the evening started home, but became enveloped in a fog. He heard some one coming towards him whistling. He entered into conversation with the stranger and was informed that a legacy would be left him, which would continue for three generations in his direct line. This so continued.

A young man, named Callum, when crossing the rugged hills of Ardmeanoch, Mull, plucked some St. John's wort (*Aclusan Challunchille*), believed to possess magic powers, if found when neither sought nor wanted. He had small swelling below the toes, and on coming to a stream sat down and bathed them in water. Looking up he saw an ugly looking woman, having no nose, on the bank opposite, with her feet resting against his own. She asked for the plant, but was refused. She then asked him to make snuff of it and hand her some. Answering her, he said, "What could you want with snuff, when you have no nostril to put it in?" He left her and started home, but as he failed to arrive, his friends and

neighbors next day went through the hills searching for him. He was found by his father on the side of a small hillock, and when awakened, thought he had slept only a few minutes. He had slept twenty-four hours, and when found his dog was sleeping between his shoulders, and destitute of all hair. It was believed that the dog lost his hair in protecting his master from the fairy.

Another story which may be a variant of the above says a herd-boy was sitting in the evening by a small stream bathing his feet. A beautiful woman appeared on the other side and asked him to pull a plant she pointed out, and make snuff of it for her. He refused stating she had no use of it as she had no nostrils. She then asked him to cross the stream, but was refused. When he returned home his step-mother gave him his food and milk as usual, all of which he gave to the dog, and it died from the effects.

A man in Mull, one night watching in the harvest field, saw a woman standing in the middle of a stream near by. He started after her, and at times appeared to gain on her, and then was as far as before. Losing his patience he swore himself to the devil that he would follow till he caught her. Upon this she allowed herself to be overtaken, and then gave him a sound threshing. Every night thereafter he was forced to meet her. Through fear he began to decline, and then consulted an old woman of the neighborhood, who advised him to go to the place of appointment with his brother John and take a plowshare, which would keep the woman away. The fairy woman, in a mumbling voice said to him, "You have tonight taken the plowshare with you, Donald, and big, pock-marked, dirty John your brother," and then seizing him gave him a severer thrashing than before. Again he went to the old woman, who made for him a thread which he should wear about his neck. He put it on, and instead of going to the place of meeting, he remained by the fireside. The fairy came, dragged him out of the house and gave him a still severer thrashing. The old woman then made him a chain which she said would protect him against all the powers of darkness. This he put about his neck and remained by the fireside. He heard



a voice calling down the chimney, "I cannot come near you to-night, Donald, when the pretty smooth white is about your neck."

Macphie of Colonsay was cast ashore at Ormsaig, Brolas in Mull, clinging to a log of wood. There he stayed for some time hunting on the hill with a gun. He was met by a fairy woman who gave him a young dog, which she said would be of service to him, but for one day only. On his return home his seventeen foster brothers met him and invited him to go with them to shoot cormorants at the Paps of Jura. The dog, then grown very large, eagerly accompanied the hunters. Reaching Jura, a servant was left in charge of the boats, and the company betook to a cave to pass the night. The hunters reclining about the cave expressed their desire to have their sweethearts present. Macphie dissented saying he had no such wish, for it was better for his mistress to be home. A little later seventeen women in green dresses entered the cave, and went over to the beds of heather where Macphie's foster brothers were, and then Macphie heard the crackling sound of breaking bones. The women then approached Macphie as though they would attack him. Afraid of their number, he called his black dog, "If you assist me not now I am a lost man." The dog sprang at the women, drove them out of the cave, and started in pursuit. Macphie fled to the boat, and he and the servant left in charge, quitted the shore with all possible speed. When well out to sea they saw a fiery ball approaching them. Macphie said it was his black dog, with its heart on fire. He made ready, and when the dog overtook them, cut off its head.

On the lands of Scalasdale, Mull, a deer was killed, which afterwards turned out to be a woman.

Big Hugh, of Ardchyle, in the east end of Mull, a noted hunter, killed a deer at Torness, about seven miles away in Glen More, and carried it home at night. He had for a comrade a man named Sinclair, who asked him if the deer was heavy, and Big Hugh replied he felt as if he had a house on his back. Sinclair then stuck his knife in the deer, and then asked again if the burden was heavy. Big Hugh said it was

so light that it appeared not at all to be a burden. The weight had been produced by the fairies.

A man in Mull was sent on a journey after nightfall, and about midnight, when crossing the hills from Loch Tuad and Loch Cuan, saw a light in the face of a hillock. He was accompanied by his dog, and soon heard the noise of dogs fighting, mixed with sounds of sweetest music. He fled from the place, and on arriving at the house of destination was offered supper, but was unable to take any. Before bed-time his dog arrived minus every hair. It smelt its master's clothes all over, then laid down at his feet and soon expired.

Hector, son of Ferchar, a weaver by trade, in the Ross of Mull, was a kind-hearted, easy-going man, who would bestow all his goods to the afflicted. So improvident in this respect was he that his wife did not care to trust him with anything, for it was certain to go to the first poor person he met. Having occasion to go to the summer pastures in the hills, and to leave Hector alone in the house, she measured out to him enough meal to last for fifteen days, the time she expected to be away, and placed it in a skin bag. Returning she met a beggar, who said he got a handful of meal from her husband, and on questioning Hector, he informed her that he had given away sixteen handfuls, and yet the bag was still quite full.

In Mull, a person encountered a fairy who informed him that she was kept from doing him harm by the iron he had about him. The only iron he had was a ring round the point of his walking stick.

**Taghairim:** This superstition was an awful ceremony and was generally known among old men as "giving his supper to the devil." It was sometimes celebrated when an important question concerning futurity arose. It was then that a shrewd person was selected who was wrapped in the warm hide of a newly slain ox or cow, and then laid at full length in the wildest recess of some lonely waterfall. Here he lay for some hours, and whatever impression was made on his mind, was supposed to be the answer. But the term also conveyed a different meaning and procedure, which consisted in roasting cats alive on spits till the arch-fiend himself ap-

peared in bodily shape, and was then compelled to grant whatever wish the persons who had the courage to perform the ceremony preferred, or to explain whatever question was asked. Tradition has preserved three instances of this performance. Once it was performed by Allan, the cattle-lifter, in Lochaber; another time by the "children of Quithen," a small sept in Skye, and the third and last time was in the big barn at Pennygown, in Mull, towards the close of the sixteenth century, the characters said to have been Allan MacLean, son of Hector, of the family of Loch Buy, joined by Lachlan MacLean, son of Donald, son of Neill, the first MacLean of Ross. Lachlan was an exceedingly daring and warlike man and governor of Duard Castle, under his chief Sir Lachlan Mor, and fought in all the battles of that chief. Allan and Lachlan were faithful companions. At the time of the celebration of the rite, both were young, unmarried, resolute, determined. The rite then consisted in roasting cats alive one after the other, as a sacrifice to the devil, during four days, without intermission or tasting of food, at the end of which time they were entitled to any two boons they might crave. The ceremony commenced between Friday and Saturday, and had not long continued, when infernal spirits, in the form of black cats, began to enter the barn in which the rite was being celebrated. When the first cat entered, it darted a furious look at the operator and exclaimed, "Lachlan Odhar, thou son of Neill, that is bad usage of a cat." Allan, who was master of ceremonies, cautioned Lachlan that he must not fail to turn the spit, despite whatsoever he might see or hear. The cats continued to enter, and the yells of the cat on the spit, joined by the rest, were fearful. At last there appeared a cat of enormous size, and informed Lachlan if he did not desist before his great eared brother arrived, he never would see the face of God. Lachlan replied he would not flinch until his task was finished, even if all the devils of hell should make their appearance. By the end of the fourth day, there was a black cat at the extremity of every rafter on the roof of the barn, and their yells were distinctly heard beyond the Sound of Mull, in Morvern. At last the rites were finished, and the votaries should now demand on the spot their



reward. Allan was agitated by the fearful sights he had witnessed but was able to make use of two swords which meant wealth. Lachlan, although the younger, had greater firmness and never lost his wits, asked progeny and wealth, and each literally obtained what he had asked. When Allan was on his death-bed, his pious friends advised him to beware of the wiles of Satan. The dying man replied that if Lachlan Odhar (who was then dead) and himself were to have the use of their arms, they would dethrone Satan, and take up the best berths in his dominion. When Allan's funeral procession approached the churchyard, the second-sighted persons present saw Lachlan Odhar at some distance in full armor, at the head of a party in sable attire, and the smell of sulphur was perceived by the people. The stone on which Cluase Mor—the cat with huge ears—the fiercest of all the cats, sat, is still exhibited, with the mark visible in small pits upon the surface.

**The Glaistig:** There was a tutelary being in the shape of a thin grey little woman, with long yellow hair reaching to her heels, dressed in green, haunting certain forms or sites, and watching over the house or over the cattle. The glaistig that followed the house of Lamont at Ardnadrochit, in Craignure parish, Mull, was commonly seen in the shape of a dog, carrying a pup at the back of her head. A band crossed from Lorn to seize Lamont's cattle. The glaistig, in whose charge the cattle were, drove them up the hill to a place called Meall na Lire. The freebooters were likely to overtake them, on seeing which the glaistig struck the cows and converted them into grey stones, which are still pointed out. On coming up the marauders stood on the stones, and one of them tapping a stone with his broadsword said he felt sure that this was the head of the white cow. The stone at once split in two, which broke the glaistig's heart. She was taken by Lamont and buried in a small plot of ground near the Sound of Mull, where in those days were interred the bodies of unbaptised children.

A man who lived in the Ross of Mull, whose duties consisted in herding cattle, noticed that whenever he removed the drove at night he heard a voice shouting after him, "Son

of big black John, there is a cow behind you." He would shout in reply, "If there is one behind there are a hundred before." Neill, who lived in Saòr-bheinn, Ross of Mull, went to fish on the rocks. On his returning in the dusk of evening, the voice of a glaistig followed him begging for a fish, saying, "Give me a cuddy fish, Neill." This occurred every evening, and if he gave a fish the glaistig became more and more importunate, and one by one, to get rid of her solicitations, the fish were given, the last at the door. Sometimes Neill would be stripped of all his fish.

Hector, son of Ferchar, lived at Hoodie-crow Hillock, Ross of Mull. The door of his house was made of bunches of heather, tied together, and made tight by straw wedged between. One cold night he heard a scratching at the door. He arose, went out, and found an old white mare nibbling at the straw. After driving it away, he returned, and was soon disturbed by the same noise. Again he sallied forth and with a stick chased the white mare, and when he had almost overtaken her, the mare became a woman and laughing at Hector, said, "I have played a trick upon you, Hector, son of Ferchar."

On the coast of Mull, half way up the Sound, between that island and the mainland, is a valley called Coire-na-she-anchrack, in which lived a glaistig. Every evening the glaistig would secure for herself, from a poor fisherman of the neighborhood, a fish, when he came ashore from fishing. One evening he returned with nothing but lithe, and when the glaistig came and looked at them, she said, "They are all lithe to-night, Murdock." Whatever the offence may have been, she never returned.

At Erray, an outlying part of the farm near Tobermory, there was a glaistig that paid attention to a barn. The herdsman slept in the byre, and often heard tramping in the adjoining barn. In the morning everything was found in confusion in the barn. All this was the work of the glaistig.

**The Water-Horse:** The water-horse—**Each Uisge**—inhabited the fresh water lochs, and could be seen passing from one lake to another, mixing with horses, and waylaying belated travellers. It was highly dangerous to touch or mount it.

The most widely celebrated tale of this class relates to a tenant of Aros, in Mull, five versions of which have been preserved. The heir of Aros was a young man of great personal activity, but dissolute, and believed there was no horse that he could not ride. He was taken by a water-horse into Loch Frisa and devoured. This occurred after his espousal of marriage. His intended bride composed a lament, which was long a popular song in Mull. It appears to be a fact that the young man was dragged into Loch Frisa by a mare he was trying to subdue and was drowned. By the lament his body appears to have been recovered. One account states that a remarkably handsome grey mare came among the horses belonging to the tenant of Aros, then pasturing on the rushes at the end of Loch Frisa. One day his son haltered and mounted it. The mare stood very quietly until the young man had mounted it, and then rushed into the loch. Another version says the young man found a mare in the hills which he took to be his father's. He caught and mounted it intending to ride it home, but the mare rushed with him into Loch Frisa where he was devoured by water-horses. A third tradition says the water-horse was kept all winter, with a cow shackle about its neck, and remaining quiet and tractable, the shackle was neglected. One day the son rode it to the peat-moss followed by three horses behind in usual form, when it suddenly rushed into the lake, neither the son nor the horses were ever seen after, save their livers. The fourth account says, one spring several men went to the hill to catch a young horse, but were unable to do so, the following morning the son of Aros went with them; caught the horse wanted, and vaulted on its back. The horse at full speed rushed to the loch, but the young man could not throw himself off. Next day the horse's liver came ashore, the supposition being that the water-horses tenanted the lake had devoured it on catching the smell of a man off of it. Another narration states that Mac-fir Arois was twice taken by the water-horse. The first time he managed to put a foot on either side of a gate, in passing through, which allowed the horse to slip from under him. The second time, a cap which hitherto had kept the horse, was forgotten. In the



terrible speed to the loch, the young man clasped his arms around its neck, but could not unclasp them. His lungs floated ashore next day.

Another Mull legend tells of a young damsel, on a warm summer evening straying along the banks of Loch Assapol, when a stranger accosted her. Together they sat on a green knoll, and the stranger laid his head in her lap. She carelessly ran her fingers through his hair, and discovering in it the green fungi of the loch, she trembled with fear, and looked about to escape. To her great relief he gave a loud snore, showing he was asleep. Adroitly placing a stone under his head, she sprang to her feet and with all possible speed ran to the old manse where she served. Arriving within a few yards of the door she looked backward and saw a beautiful grey steed in full pursuit of her. It was the dreaded water-horse, who, finding that the maiden had escaped, followed her crying out, "Next Sabbath I will come and take you." The girl widely spread the account of her escape from the water-horse. The following Sabbath a great congregation assembled on the knoll immediately about the loch. The old parish minister stood in the center, with the girl also placed there for safety. In a little while a loud neighing was heard in the direction of the green plain skirting the margin of the lake, and at once appeared a water-horse coming at full gallop, with foaming mouth and distended nostrils. It charged into the crowd, seized the terrified girl in its jaws, carried her into the lake, and she was never seen again.

Cruloch is a lonely little lake above Ardachyle in the northeast of Mull. A man passing it late one night, saw a horse with a saddle on it, feeding at the side of the loch. He went to it with the intention of riding it home, but observed green water-herbs about its feet and refrained from touching it. He walked on and soon was overtaken by the water-horse, in the form of a man, who said unless he was friendly and a well-wisher he would have taken him to the loch. It informed the man of the day of his death.

**The Evil Eye:** This superstition is not confined to the West Highlands and Isles, for it has taken a very wide range.

Its origin and belief may be ascribed to the efforts of the untutored mind to trace the origin of a disease or complaint, followed by an effort to ward off the effects. It is one of the early steps in the practice of medical art. In the Highlands the possession of the Evil Eye was mostly ascribed to elderly women, especially such as were disliked in the community. Its moral source was tersely put by a Mull woman who said, "It is done usually by a person who has an eye with great greed and envy." The distress caused was not confined to man. Horses were subject to it. A Mull woman related the following:

"The minister, whose grave you may see there, had a fine horse. His man had it out plowing, and without previous warning of any kind, it fell down and could not plow another furrow. The minister came to see it. The man said it was the evil eye, and proposed to go to the skilled one in the art. 'Hush, hush, you will not do that; you know I do not believe the like of that.' The man replied, 'Just you go in, and I'll manage the horse myself.' The minister obeyed; the man set off for assistance, and in less than three hours the horse was plowing. When the minister was again looking on, the man remarked on the rapid recovery from the process used, but the minister was unconvinced. 'I am not going to give credence to the like of that at all,' said the minister. The man replied, 'Well, both I and the horse believe it.'"

The Evil Eye was of disadvantage to one possessed of it. A woman of Mull, a firm believer in the Evil Eye, quoting what her mother had told her of a farmer who had a large number of cattle, and who had the Evil Eye, said:

"Every time that man went into his own byre the best of his cattle were sure to be unwell afterwards, and they were often dying with him. He could not help it. At last he got a dairymaid who, when she had become acquainted with his peculiarities, would not allow him to go into the byre at all, or near the cows. She turned him back when she would see him coming."

A reciter in Mull was telling before her mother what a healer did for the Evil Eye, when the mother added that she had spoken with the healer, and she was a decent body, and assured her that there was nothing wrong whatever in what she did for the cure of cattle when hurt by the Evil Eye. The words used were good, and she repeated them, but added that

a great deal depended upon the person who applied for *eolas* (knowledge), and that, unless such a person believed that a cure would be effectual, there was little use in what she herself could do, and no use at all in the contents of the bottle which she supplied. It might just as well be thrown out on the roadside.

There were forms of incantation recited for the cure of Evil Eye. A woman in Mull, describing a cure done by herself, said:

"I remember a child I cured myself with good words that I have. It was very ill, and nearly gone when I took it and placed it in my bosom and cured it. I said the words over it, but after curing it I was very much exhausted until I got a cup of tea, and then I felt myself getting better."

When requested to repeat the words, she affirmed they were all good words, and that it was in the name of the Trinity she did it; but she rehearsed the words in such a low voice, and indistinct pronunciation and so fast that it was impossible to follow.

In another Mull case a servant was sent for a means of cure to a woman supposed to have skill, whom she found in bed. She sat up, took a bottle containing water, put the mouth of it to her mouth, and said some words over it. The words were spoken in a low tone, and recognized to be "good words."

It should be noticed that remuneration was expected for casting out the Evil Eye. Of this the following illustration is given: A Mull woman related how her grandmother, when newly married, after having reared calves, could only produce butter of such a color that no one would eat it. One day she was asked by a neighbor for a bowl, and was accused of greed for refusing it. She explained the matter, and was then advised to consult an old man, the neighbor adding she would return in a fortnight, when there would be plenty of butter to give her. The results were fairly successful, though the *eolas* man said that during that year she would not have much butter, but she should consider herself lucky that her cattle had not died. She gave the man plenty of butter for his trouble, but she did not grudge it. When the old woman



called on her way back, she said, "Well, you can give me the butter now." To which she replied, "Yes, I am thankful to you that I can." She gave her a good bowl of butter.

To prevent the effects of the Evil Eye, especially in young children spit was resorted to. A native of Mull stated this practice was common in that island. The method was to spit on the finger and rub an eye of the child to be protected with the moistened finger. By many this was believed to be a sufficient protection.

Another Mull woman, giving her own experience shows that spitting in healing water has actually been practiced. She related that her aunt, suspecting her cow was suffering from the evil eye, sent her to the *eolas* woman to tell her about the beast, whom she found sick in bed, but on giving her the message she sent for water to be taken from under a bridge in the neighborhood, over which the living and the dead passed. It was always from this place where the healing water was taken. While repeating the incantation, the *eolas* woman would now and again spit into the bottle, which she gave to be taken to the aunt. This water was sprinkled over the cow, which recovered.

Murrain in cattle had to be specially attended to. In Mull, about 1767, a hill-top was selected, within sight of which all fires were put out, and then the pure fire was produced by turning a wheel over nine spindles of wood until the friction caused combustion. Martin in his "Western Tales" thus describes it:

"The tinegin they used as an antidote against the plague or murrain in cattle, and it was performed thus—All the fires in the parish were extinguished, and then eighty-one married men, being thought the necessary number for effecting this design, took two great planks of wood, and nine of them were employed by turns, who by their united efforts rubbed one of the planks against the other until the heat thereof produced fire; and from this fire each family is supplied with new fire, which is no sooner kindled than a pot full of water is quickly set on it, and afterwards sprinkled on the people infected with the plague or upon the cattle that have the murrain."

**Charms:** As a rule charms must be used on Thursdays or Sundays. These were of many varieties and used for many

purposes. A charm used against dangers in war was given about the year 1800 from an old man in Glenforsa, in Mull. It is thus recorded:

“For himself and for his goods,  
The charm Bridget put round Dorgill’s daughter,  
The charm Mary put round her Son,  
Between her soles and her neck,  
Between her breast and her knee,  
Between her eye and her hair;  
The sword of Michael be on thy side,  
The shield of Michael on thy shoulder;  
There is none between sky and earth  
Can overcome the King of grace.  
Edge will not cleave thee,  
Sea will not drown thee,  
Christ’s banners round thee,  
Christ’s shadow over thee;  
From thy crown to thy sole,  
The charm of virtue covers thee.  
You will go in the King’s name,  
And come in your Commander’s name;  
Thou belongest to God and all His powers.  
I will make the charm on Monday,  
In a narrow, sharp, thorny space;  
Go, with the charm about thee,  
And let no fear be on thee!  
Thou wilt ascend the tops of cliffs,  
And not be thrown backwards;  
Thou art the calm swan’s son in battle.  
Thou wilt stand amid the slaughter;  
Thou wilt run through five hundred,  
And thy oppressor will be caught;  
God’s charm be about thee!  
People go with thee!”

A charm of this kind was given to a smith in Torosay, Mull, by his father. Afterwards he entered the army and engaged in thirty battles. On his return home without a wound he said, he had often wished he was dead, rather than be bruised as he was by bullets. He was struck by them, but on account of the charm they could not pierce him.

Sir Hector, Chief of MacLean, had a charm which made him invulnerable in battle, though it failed him at the disastrous battle of Inverkeithing fought July 20, 1651.

A charm was used for reducing a swelling of the axillary glands. The ceremony was efficacious only if performed on Friday, when certain magic words were muttered to the blade of an axe or knife (the more iron the better), which for the purpose was held close to the mouth, and then the blade applied to the sore place, the swelling crossed and parted into nine, or other numbers of imaginary divisions. After every crossing the axe was pointed toward a hill, the name of which must commence with **mam**. In Mull the malady was transferred to any hill in that island, being a sound mountain.

**Death Warnings:** Warning of the approach of death throughout the Highlands was very common. The most noted of all is that of Hugh of the Little Head, a headless horseman which makes its appearance whenever any of the MacLeans of Loch Buy, in Mull, approaches dissolution.

Murchadh Gearr was sixth MacLean of Loch Buy who fled from Mull when his Uncle Murdoch of Scallasdale sought to deprive him of his estates. During his absence his half-sister became a widow, and, dependant on charity and hospitality, wandered about the Ross of Mull from house to house with her family. It was always a prophecy that Murdoch would return. One evening, in a house where the sister had just come, a wedder was killed. After the meal was over, her oldest son asked the farmer for the shoulder-blade, which he examined intently for some time, in silence, then rising suddenly he exclaimed that Murdoch was on the soil of Mull, rushed out of the house, made for Loch Buy, and there found his uncle in possession. This occurred about 1542.

**Prophecy:** Many prophecies would necessarily arise. One of them relates to the celebrated Thomas the Rhymer, marvellous accounts of whom were recorded, among which is his attendance on every market on the lookout for suitable horses having certain characteristics. All of the horses have been procured save two. One wanted is a yellow foal with a white forehead, and the other a white horse which has "three March, three May, and three August months of its mother's milk." In Mull it is claimed that one of the horses is to be from the meadow of Kenghariar in that island. When the whole com-



pliment has been made up Thomas will become visible and then a great battle will be fought on the Clyde. In the meantime he is in Dunbuck Hill, near Dumbarton. The last person who entered the hill found him resting on his elbow, with his hand below his head. He asked, "Is it time?" and the man fled.

**The Black Art:** Nothing in the Highlands was known of the **Black Art**, save what is conveyed in the expression, "Satan's black school," and a few anecdotes of its advanced scholars. The Mull doctor (The Beatons) attended the school. Of one of the Mull Beatons, passed a house from which it is said there came loud sounds of talking, and he remarked that in that house there were either twenty men or three women.

**Coming Misfortune:** The ancient church of Kilviceuen, in the Ross of Mull, constructed of unhewn stone, had for its last minister, previous to its being united to Kilfinichen, a man named Kennedy, a native of Kintyre, an Episcopalian, in the reign of Charles II. According to tradition he came to his death in the following manner: His parishioners were removing a new mill-stone to the mill by means of a pole through the eye. The parson threw off his cassock and assisted the men. In the evening his wife sent a maid-servant for the cassock, who found lying on it a large black dog, which would not allow her to touch the garment. She went home and refused to return. Then the wife and another servant went; both were bitten by the dog, and ultimately twelve others including the minister, all of whom died of hydrophobia. Shortly before this on Beltane night, the minister's servant-man had gone early to bed, while it was yet day. On the floor of the room, there was a large blazing fire of green oak, and the door locked. During the night he heard a noise as of some one feeling for the lock and trying to open the door. After awhile the door opened, and an unknown person entered and without speaking went and stood by the fire. When he turned his back the servant noticed he possessed horse's feet. In a short time he left, locking the door behind him. The servant at once arose and went to an old man, held in great estimation for his piety, who lived alone at the Dog Rock, in a

poor hut, and arranged to sleep in the hut and in day time to work at the manse, refusing to sleep there. Having been informed of the apparition, the good man inferred that evil would befall the family. Shortly after the dog went mad and the servant was the only member of the household that escaped.

**Funerals:** Death and burial were prolific sources of superstition. In Mull, immediately after death, a sprig of pearlswort was placed above the lintel to prevent the dead from entering the house. One curious superstition is a belief that the spirit of the last person buried keeps watch over the churchyard till the next burial. This office is looked upon as a very undesirable one, and this sometimes led to unpleasant scenes. When two deaths occurred on the same day in the same neighborhood, there was often great rivalry to see which body could be first interred. On one occasion two processions were approaching the churchyard at the same time, but from opposite directions. Both parties hastened the pace. The party having the greater distance to go, hastened with a rush, and in order to shorten the distance, threw the coffin, containing the body of an old woman, over the fence, and thus reached the grave first; whereupon a boy belonging to the party, clapping his hands in great glee, exclaimed in Gaelic, "Chosuinn mo shean-mhathair an reise,"—My grandmother has won the race.

**Birds:** Birds in superstition make a prominent figure. The curlew's nocturnal, wild cries in moors and lonely places have connected it with evil company, ghosts, &c., and thus make night hideous.

**The Leug:** The leug appears to have a crystal of some precious form or color, used for inquiring into the future. The MacLeans of Duard used a crystal set in silver, perforated in the flat edge or flange. It is now broken across.

**Prognostication of Weather:** The situation of the isle of Mull would naturally cause its people to be close observers of the weather. In the Ross of Mull is a wide stretch of sea beach, upon which, when the sea is rough, the waves beat with thunderous noise, and this sounding-board, by its vary-

ing intonations, indicates the many changings of the weather. The people on the north side of the Ross regard the thunder-like roars emitted from Fingal's Cave as a forerunner of a stiff breeze from the north.

**Cailleach Point:** Throughout Mull are superstitions connected with unusual land formations, the most noted of which is Cailleach Point, or The Old Wife's Headland. It is one of the stormiest and most dangerous headlands on the west coast of Scotland. It faces the isle of Coll, and commands a view of the Point of Ardnamurchan, some seven miles distant. From its highest point the spectre of Hugh, or Ewen of the Little Head is said to cross on horseback on his way to Coll to give warning. To the north of the point, in the direction of Craig, there is an indentation called Achlais na Caillich, or the old woman's armpit. The story, which is said to have given its name to the Headland, is, that an old woman was gathering shell-fish, at the base of the rock, when the tide began to rise, and finding no other avenue of escape began to climb the face of the cliff. When almost beyond danger, she said, "I am safe now, in spite of God and man." She was at once converted into a stone forming part of the rock distinctly seen from the highest point of Cailleach.

**Second Sight:** This faculty, called in Gaelic by the three different terms, Da-radhare, Da-shealladh, and Taibhsearachd, is sometimes classed as superstition. At one time it was held as akin to witchcraft, and ascribed to the agency of the devil, and generally supposed to be troublesome to the one possessed of it. Others held it was due to the agency of fairies. The vision was accompanied by a nerve-storm, which ended in complete prostration. It is beyond all doubt that persons have seen what are called apparitions, visions, warnings and other mental exercises that have literally been fulfilled. It is also clear that there are many such mental operations of which further note was never made. It is also true that some organizations are more sensitive to such conditions than others. It is also positive that most of the instances have been more or less exaggerated. It is safe to assume that the whole may be accounted for on an intelligent basis. Some in-



stances of Second Sight pertaining to Mull have been recorded.

A man returning one night to his home at Ledmore, near Loch Frisa, in Mull, saw the kitchen-maid of the house in which he was at service, waiting for him on the other side of a ford he was to cross. Suspecting it was only an appearance, he went farther up the stream, but it was waiting at every ford. Finally he crossed and proceeded, but the apparition followed him. On reaching the top of the first bench, the apparition threw him down. He arose but was again thrown. He struggled with the figure, though it had no weight, and he could grasp nothing. On the highest point of the ascent the apparition left him. On reaching home he spoke to the woman whose spectre he saw and declared to her, "The next time you meet me I will stab you." This made the woman cry, but he never saw the apparition again.

Near Salen, in Mull, a workman, one evening going home from his employment, forgot to take his coat with him. He returned for it, was met by an apparition, which gave him such a severe squeezing that made him keep his bed for several days.

In the same isle lamentation was recollected to have been heard where a young man was accidentally killed ten years before.

Other superstitions were common in Mull and covering a wide range, all of which have been noted in various publications, but not specially identified as belonging to that isle in such books consulted during this investigation.

## CHAPTER X.

### TALES AND LEGENDS

In all probability there is no district in all Scotland more fruitful in legendary lore, with its historical episodes, heroic tales, folklore, including superstitions than the island of Mull even though decimated of its native population in some of the districts. How rich it must have been before the days of the summary removal of so many of its inhabitants! What is left of the unrecorded product must soon be forgotten, because but little or no attention is now given to its preservation. Hence this record can offer nothing new, but simply rehearses that which is preserved in various forms and publications. Nor will it be presumed that even this will make an exhaustive compilation. Neither will it even be attempted to give the variants of all the tales, and generally only the substance.

**St. Columba:** The earliest tradition of Mull is probably that relating to St. Columba, and dates previous to the year A. D. 597. That saint had made the isle of Bearnary, just off Lismore, a preaching station, and there held services under a large yew tree, which stood on the edge of the land, with half of its branches over the water, and its widely spreading branches would shelter a thousand persons. The people from Mull and Morvern would come in their skin coracles, and therein sat during the services, and the people of Lismore would come on foot and sit on the ground, for the island was accessible at half tide. Columba prophesied that the pride and greed of man would place beneath his feet the noble tree under which he found shelter, and that the guilt of the act would only be expiated by water, blood and three fires. Centuries rolled away and still the yew tree spread forth its foliage and the prophecy was dormant. About the middle of the nineteenth century the proprietor of the estate removed the tree to make out of it a staircase in his house at Ardmhucnis,

Benderloch. The fall of the tree crushed a man to death, and the rocks were dyed with his blood. When the boats left with the tree being towed, the day was calm and the sea smooth, but on approaching the destination, a sudden storm burst upon them, crushing the boat against the tree, whereby lives were lost. The house in which the tree was used took fire, and everything destroyed but the staircase. The house was rebuilt, and the magnificent stair again used, and again the house was destroyed by fire—all save the staircase. Some say this occurred the third time, but others say twice.

Another tradition of St. Columbia is connected with the ruins of the old church of Torosay. It is said that this church was founded by that saint. When one of its incumbents died, two of the priests at Icolmkill made application to Columba for the benefice. Not desiring to offend either party, he informed them that the first to obtain possession should have it. The applications had been made in the evening. Early in the following morning both started for the coveted prize. One never reached the destination, but was found by the other lying lifeless by the side of a well on a hill above the loch,—the well now known by a Gaelic name signifying “the well where the priest lay.” It was supposed that he drank too freely of the water when overcome by heat or fatigue, and had thus fallen a victim to his imprudence. As is too frequently the case, some hinted that the other priest overtook him, and, being the stronger man, made sure of the benefice.

**Gillean of the Battle-Ax:** Coming down the ages it is noticed that Gillean, first Chief of Clan MacLean, who flourished about the year 1250, has been preserved in tradition; for it has been related of him that he was on one occasion engaged, with other lovers of the chase, in a stag-hunt on Ben Talla in Mull, and in pursuit of the game became separated from his companions, and the mountain having become suddenly covered with a heavy mist, he lost his way. For three days he sought to recover his route, and on the fourth, exhausted by fatigue and hunger, he entered a cranberry bush, where, fixing the handle of his battle-ax in the earth, laid down to rest. On the evening of that day his friends dis-



covered the head of the ax above the bush, and found its owner, with his arms round the handle, stretched, in a state of insensibility, on the ground.

Another legend of Gillean affirms that a foreigner came to MacDougall of Lorne and staid in his house for seven years without making known his name. He then said to MacDougall: "Seven years have I been here, and yet you have never asked me who I am, nor whence I came." "I will not ask," was the answer, "for I am not tired of you yet." "I will stay seven more years if I may possess what I desire, and that is to marry your daughter." "What is your name then, and to what land do you belong?" "My name is Gillean," he replied, "and France is the country from which I have come, though I am of the race of the Spanish Milesians." "If the girl is willing," said MacDougall, "you shall have her, and I will give a dowry with her." So they were married and obtained a dowry of Ballymon, in the isle of Kerrera, subject to MacDougall as feudal superior. There they lived and had two sons, Lachlan and Hector.

**Lachlan and Hector MacLean:** When these two brothers grew to manhood another MacDougall was lord of Lorne. Of him the two brothers asked the possession of the whole of Kerrera. He summoned to his council the old men of Lorne and solicited their advice. The two brothers were excluded from this council, but they obtained a promise from MacDougall's son to disclose to them the proceedings of the meeting. There was doubt among the councillors; and one of them, an old man, held to be very wise, rose and said, "It is becoming that people look well before them lest it happen that they cause trouble in time to come. If MacDougall gives the whole isle to the family, they will multiply, and Kerrera will at last become too small for them, and they will seek land on the mainland, and if they do not get it one way they will by another, and if they succeed Clan Gillean and not Clan Dougall will be the lords of Lorne. My advice is that they get no more land, and if Clan Gillean be not satisfied, let them go to some other place." This advice was followed. Young MacDougall revealed to the brothers all that transpired in the council, and

the advice of MacLugash was taken. He was then seized by the two brothers, forced into a boat and taken away with them. Being overtaken by MacDougall, they threatened to kill the boy unless Mac Lugash and the isle were both delivered to them. MacDougall promised, but they never received it, and after a time they had to leave, and passed over to Mull, where they became powerful, and married two of the daughters of the Lord of the Isles, one of whom received lands in Mull and the other an estate in Morvern. The first visit paid by the Lord of the Isles was to the daughter in Morvern, and there venison was put before him but no bread. "Bless me," he said, "have you no bread to put before me?" Soon after he visited his daughter in Mull, and she placed before him venison and fish, but no bread. "Bless me," he exclaimed again, "have you no bread at all to place before a person?" "No," answered the clever daughter, "you have given me venison and fish land, but no bread land." He went away considering this matter, and soon after bestowed on his daughter half of the island of Islay.

The above story, at some time became mixed with another, generally believed to be authentic. Lachlan and Hector were the sons of John, fourth Chief of MacLean, who held large possessions in Mull. The two brothers flourished between 1350 and 1400. The pleasant disposition of the two brothers gained for them the friendship of John, first Lord of the Isles. This excited the jealousy of the courtiers, among whom was the Chief of MacKinnon, master of the household, who became a most inveterate enemy. In order to satiate his jealousy, he determined to take their lives during one of the hunting seasons of lord John. Having been warned of MacKinnon's design, the brothers acted accordingly. Soon after the Lord of the Isles started on an expedition from Aros Castle in Mull, to the mainland, intending to prolong his stay at his castle of Ardtornish in Morvern. MacKinnon was to follow after, but meeting the two brothers renewed his quarrel with them. Both parties had their retainers and were well armed. A conflict at once ensued, and while in the act of mounting into his galley MacKinnon was slain and his fol-

lowers dispersed. Not knowing how the Lord of the Isles would consider this action, the brothers resolved to apply heroic measures, and keep by force that friendship, which might have been forfeited. Immediately they manned MacKinnon's galley with their own men, and started in pursuit of lord John, whom they overtook a short distance from Ardtornish, captured his vessel and carried him prisoner to one of the Garvelloch Isles. Here he was retained until a promise was exacted that he would remain a true friend. Then they conveyed him to Iona, placed him on the Black Stone, then held sacred, and caused him to vow forgiveness for the death of MacKinnon and also the indignity done his person. He was then made to obligate himself to give his daughter Margaret in marriage to Lachlan and to use his influence with MacLeod of Lewis to obtain the daughter of that Chief for Hector. Lachlan further demanded that a dowry should accompany Margaret. "Speak out and let me hear the price of your demands," said the captive chief. "Eniskir and its isles," replied Lachlan. This was promised, and Lachlan made lieutenant-general in war, and his posterity to have the right hand of all the clans in battle. Eniskir is but a small, though towering rock, occupies a central position in the sea, and commands an extensive view of the islands which surround it, thus making a valuable acquisition to his lands in Mull. The event thus related occurred about the year 1366.

**Hector Mac Lean:** Hector, brother of Lachlan was the first Mac Lean of Loch Buy. It is related that when Hector went to take possession of the estate of Loch Buy he found it was held by the chief of Mac Fadyean, from whom he obtained permits to build a fortalice or keep at the head of the loch. When completed Hector ascended to the top, and taking a bow and arrow took aim at a bone Mac Fadyean was eating from, and pierced it with the arrow. Mac Fadyean simply remarked, "It is time I was leaving," took his departure and gave no trouble.

**Hector Roy Mac Lean:** The story of the meeting of Hector Roy Mac Lean and Sir Alexander Irvine of Drum at the battle of Harlow has frequently been told. In the midst of



the battle the renowned chief of Mac Lean performed prodigies of valor. His massive sword felled every foe it encountered. In the after part of the day Mac Lean and Irvine singled out each other by their armorial bearings on their shields. "Ha! Chief of Duard, follower of a rebel vassal, have I at length the satisfaction to see thee within reach of my sword's point?" exclaimed the knight of Drum. "Time-serving slave," replied Mac Lean, "thou hast, if it be satisfaction to thee; and if my steel be as keen as my appetite for life of thine, thou shalt not have time to repeat thy taunt." The heroic rivals rushed at each other with fury, met foot to foot, and both fell upon the field ere a friend had time to render assistance. For many years after the Mac Leans of Duard and the Irvines of Drum exchanged swords on the anniversary of the battle of Harlow.

Hector Roy Mac Lean was so celebrated as a swordsman that many knights, who had gained great reputation for themselves, came from distant parts to measure weapons with him. One of these was a renowned knight of Norway who challenged him to mortal combat. The two met at Salen, in Mull, where they fought, and where the Norwegian fell. A green mound on the seashore marks the spot where he fell, and where Hector had him buried.

Both the fifteenth and sixteenth centuries are rich in legendary lore, and there is no line of separation between the two centuries. The times were such as to produce story upon story, and also, to create marked differences in the narration of the same event. During that period the Western Isles were in a turbulent condition. Warriors were in abundance, and their restless dispositions were provocative of strife.

**Lachlan Cattanach Mac Lean:** Around the name of Lachlan Cattanach Mac Lean, Eleventh Chief of Mac Lean, cluster many legends, most of them do not add glory or honor to his fame.

There had been feuds between the Stewarts of Appin and the Mac Leans of Duard about certain lands, claimed by both. A reconciliation was agreed upon and Stewart went to Duard to ratify the peace. During the meeting there were games

and feats of strength enacted, in all of which the gillie (Solomon MacColl) of Stewart was victorious. As the MacLeans were "neither to hand nor to bind," they fell upon the victor and put him to death. Then they jeered at the body, saying, "Is it not in him that the neatsfoot oil is? Is it not in him that the bone marrow is?" and other taunting expressions. Stewart was grieved at the loss of his trusted servant and angered at the taunts uttered, and with great warmth exclaimed, "The pale silverweed of the field and the black whelk of the strand were not at all the sustenance of my man." The insinuation, from its latent truth, roused the ire of the MacLeans, and twenty Duard swords fell upon the hapless head of Stewart. His corpse was then suspended against the wall of Duard castle, and death threatened to any one who would dare remove it. The men of Appin fled for their lives, nor did they rest until they had placed the island of Lismore and the sea between them and Mull.

The death of Stewart greatly grieved Livingston of Bachuill. When night came, with his two red-haired daughters, he entered his skiff and bore away for Duard castle. The three managed to place Appin's body in their boat, and put to sea. They had scarcely left the shore when the MacLeans rushed down in tumult, uttering wild imprecations. Immediately launching their boats, they leaped into them, but instantly leaped out, amidst yells of execration for boat after boat filled with water and sank under them. Livingston had taken the precaution to bore holes through the bottoms of the MacLean boats. With much difficulty the MacLeans launched a sixteen-oared war galley, less damaged than the rest. After struggling through the strait, narrow and shallow, that separates the islet of Musdal from the mainland of Lismore, the MacLeans came up with the Livingstons. Just as a crowd of the MacLeans was about to leap into the skiff, a swirling current threw the galley upon a sunken rock, where it was left hard and fast by the receding tide, while the same current rushed the vessel of the Livingstons far beyond reach. By hard rowing the Livingstons reached a creek, where they landed, and buried the body in the shingle of the beach. After-

wards the people of Lismore and Appin buried the body in the cathedral church of St. Moluag.

Another rendering, but more extended, of the same tradition, has but little in common. It is thus narrated:

MacLean of Mull was three years in arrears in payment of the king's tax. Duncan Stewart of Ardnamurchan was recommended as a suitable person to collect the same. Duncan saw the king in person and said: "I am in debt, and without a stronghold, and I would like in the first place to build a castle where I might defend myself." The king said, "I have three years' rent against the Isle of Mull. I will give you one year's rent of Mull, and three years' rent of Ceira Fearna, and this will give you the means to erect a castle." This commission covered others who were also in debt. The appointment of Duncan as seneschal filled MacLean with envy, and he planned with his friends to get him killed, in order that he might avoid paying the tax. At this time a child was born to MacLean, so he sent a messenger to Duncan, with this message: "The child is to be christened on Sunday first, and will you oblige my chief by going and stand godfather? A great number have been invited. He has much French wine home for the feast, and there is to be much drinking and merry-making, and when the feast is over you will receive from him the king's tax." When the day arrived Duncan chose a man by the name of Mackenzie, and twelve youths. The party rowed over the Sound to Mull, and received a cordial welcome from MacLean. The twelve rowers were dismissed to their homes, leaving the galley in the hands of the men of Mull, who sent the rower back by the ferry-boat. The next day being Sunday, the christening party went to the church, with the child, and Duncan stood as godfather.

The chief of MacLean was very haughty, and at Duard kept a little parliament like a king, and MacGilvray of Glen-cannel acted as his chancellor during the sitting of the assembly. The two arranged that at dinner they would enrage Duncan and kill him. They reasoned that then the tax could not be collected for there would be no one to receive it. A good dinner was prepared, the wine drunk freely, and the servants



in the lower chambers had plenty to eat and drink. Mac Lean's ghillies had special instructions to pick a quarrel with MacKenzie, whom they induced to drink heavily. They were all merry, and finally challenged MacKenzie to leap with them and see who could spring the highest. It was proposed by the Mull men that they should go to a peat pit, and try the farthest jump. Some ran before to the pit, and took peat spade-irons with them, which they concealed in the bottom of the pit, about the distance that one could leap from the edge of the trench. The edges of these implements were placed upwards, but concealed with peat moss. The Mull men jumped first, but avoided the irons, knowing their exact location. MacKenzie, unsuspecting of danger, jumped as far as he could, and fell heavily on the irons, cutting badly his naked feet. He went back to the castle with great difficulty, bleeding freely, with his companions following and making sport of him. Reaching the castle they procured swords and requested the wounded man to leap over one of them. He refused, saying he was not in a condition. They continued to torment him, and sought to constrain him to endeavor to leap over the sword. Duncan heard the noise and thought his servant's voice indicated he was in trouble, left the Hall, and seeing how MacKenzie had been treated, he was angered and spoke fiercely to his tormenters, who now answered him in anger. MacKenzie's injuries were so great that he soon died. Then the men continued their evil conduct, jumped on his body, crying, "Don't you hear how the hens are rumbling in the earl's belly? What a bellyful he took of them." One cut off a slice from the dead man's shoulder, and said, "Was not the earl fat? What a quantity of fat there was on him!" "Yes," said Duncan, who had to look on, though white with rage, "he might be fat—skate fish was not his food, and he did not drink salt water from limpet shells." Then he turned furiously and tried to go, but the Mull men hemmed him in. He drew his sword, and with his back against the rampart of the castle, kept them for some time at arms' length. MacGilvray the younger, of Glencannel, went to the top of the wall, where a heap of loose stones and beams of wood was gathered to serve as missiles in case of assault. Providing himself with a

heavy beam, he went to the spot over Duncan, and dropped the wood on his shoulder, and broke it. He could no longer defend himself. He was then cast into the black hole in the castle. Some days later he was brought before MacLean's assembly, where MacGilvray sat as president. He was tried on a charge of having used insulting language to the MacLeans, and MacGilvray pronounced judgment that Stewart of Appin should be hanged. He was taken to a place where trees grew, called the Grey Stack. Then some of them went to Duncan's berlin, and taking an oar from it, hanged him by a rope attached to this oar, which they laid across the branches of a tree. He was there left hanging, and men were appointed to guard it, lest any person should remove it.

During this period the Livingstons (Mac-an-Leighinn) lived in Lismore, the head of the family being known as "the Baron of the Crosier," because he kept a crozier of the cathedral of St. Moluag. The Livingston of the story, had but a small piece of land, and made his living by building boats. At the time of Duncan's murder, he was building boats in Mull. He was grieved when he saw the body of Duncan suspended to the oar. He had two strong sons and two strong red-haired daughters, all expert rowers. He went home to Lismore, and with his sons and daughters, at sunset he started back to Mull, which he reached after it became quite dark. He first bored holes in every boat he found on shore near Duard castle. The men placed to watch the body of Duncan, not suspecting any intrusion, went to sleep. Livingston, with his children, went noiselessly to the Grey Stack, took down the body, carried it to the shore, and then placed it in the boat. Feeling themselves secure they rowed for home. Triumphant in their success, they shouted for joy. The shout awakened the watchmen at the Grey Stack, who at once saw the body was missing, rushed to the boats, and awoke the crews. A large number hastily put their boats to sea, and had gone quite a distance before they noticed that they were holed. The more prudent returned to land to stop the leaks, but the more impetuous rowed, in search of those who had shouted. They pursued until it was too late to return, and

boat after boat filled with water and sank, drowning their crews. One boat contained four Mull men who were very expert rowers, and were rapidly approaching the fleeing party, but as they were passing Lieth Sgeir, afterwards called the Lady's Rock, one of the men cried, "Stop and take us on board our boat is nearly sinking." Livingston being a kind hearted man decided to comply, believing his boat would hold them. He stopped rowing until the Mull men caught up with them, when the man at the bow seized the stern of Livingston's craft, and said, "Now you are taken at all events." Livingston arose forthwith, struck the man full in the breast with the end of his oar, throwing him back into the pursuing boat, and then directed his children to row rapidly away. Soon the Mull boat filled and sank, and the four men were drowned. Reaching the shore, and still fearful of pursuit, Livingston buried the body in the sand and covered it with sea-weed. Soon after some Mull men arrived, searching for the body, and being unable to find it, re-entered their boats and returned to Duard Castle. Afterward Livingston had the body removed to the church in Lismore, where it has since remained.

A messenger travelled once a month between Appin and Edinburgh. The time the messenger should start was known to MacLean of Duard. He determined that he would precede the messenger to Edinburgh and reach the king before he would receive any message relative to the recent transaction in Mull. He knew if the king should learn that his seneschal had been killed, under the circumstances, he would be angry and place him (MacLean) in jeopardy. So it was highly important that he should speak to the king first. Owing to a storm which prevented MacLean from starting at the time intended, the messenger proceeded ahead. The route of the messenger led through Glen Incha. As soon as the storm permitted MacLean crossed the firth, took horse, and rode as hard as he could inland. When the messenger reached the wayside house of entertainment in Glen Incha, a woman there who knew him, asked the news from Appin, "I have but bad news from Appin," he replied, "my excellent Master Stewart, has been treacherously killed in Mull by the wiles of the Mac



Leans. MacLean himself may be in Edinburgh before me." "Yes," said the woman, "he passed here himself on horse-back." "Then," said the messenger, "he will give the king his own story of what has happened, before my arrival with the letters telling the truth." The woman wept and gave way to loud lamentations, which were heard by Campbell of Calder, then in the house. He inquired into the cause thereof. Immediately he caused the best horse to be brought to him, saddled and bridled, and well armed himself, he mounted the steed and rode rapidly in order to overtake the messenger. Having secured full information, by changing horses and riding hard, he reached Edinburgh before MacLean. He went to the gate of the court of the king and stood waiting there for MacLean. When MacLean approached he held out his hand to Calder, but the latter drew his sword, struck Mac Lean and killed him.

Young Duncan Stewart was specially enraged that Mac Gilvray of Glencannel had escaped a just retribution. So he agreed with a man called Donald of the Hammers the lands of Margfeorlin (on the top of Inverpol) if he would bring him the head of MacGilvray. With some companions Donald went to Mull that he might secure either young MacLean of Duard or MacGilvray. He arrived on a Sunday, at the hour when the people of Duard were in church attendance. The Appin men were placed in ambush near the castle, and when the people, returning from church, got near them, they arose, rushed upon the people and killed many of them; but Donald had no opportunity to reach either of the two wanted. Mac Gilvray seeing what had happened, with others, got into a boat, and fled up the Sound Ardtornish, and then went up the slopes of the rough land of Morvern, and took refuge in a cave called the Cave of the Great Steep, and there continued to abide and maintained themselves by stealing cattle. Donald continued in Mull searching for MacGilvray, pressing into service an unwilling Mull man to serve as guide. This man was placed in the middle of the band, who had their swords drawn, and was told that if he deceived them, he would at once be thrust through. Although the MacLeans were usu-

ally bold men they did nothing to hinder Donald, for they had no able commander and feared the king's forces would be sent against them. After a diligent and extensive search Donald gave it up, went home, and took possession of the land.

Through information given by the MacColls, Stewart of Achnancon obtained information that MacGilvray was in Morvern, and a chosen band with him. A brave man named One-eyed John MacColl was the leader when Stewart was not present. Some of these men were dwelling in the Appin district. These men went off in boats in search of MacGilvray, and landed at Ardtornish, and there espied a small boy herding cattle, who fled when he saw the men on the shore. Stewart commanded the one eyed man to run and capture the boy. He was soon overtaken and wept piteously. When brought back he was informed that no harm should befall him, and was asked why he wept. The boy replied, "I thought you were MacGilvray's men and I was afraid you would kill me." He further stated that MacGilvray "dwells in the cave of the Great Steep. He and some of his men were here yesterday, and they took away with them a cow that I was herding, and they pursued me. It was a widow's only cow, and the only fat one in the herd." The boy declared he knew where the cave was and could direct the way. The boy directed the way, pointed out the cave, and the way to the mouth of it. It was in the face of a rock, and it was only by means of a stake that the mouth could be reached, and only by one man climbing at a time. One-eyed John was the first to make the ascent, MacGilvray and his men were at the farther end of the cave and had a large fire where they were roasting meat. There was a large stone between the entrance and the fire, which prevented those around the fire seeing MacColl enter the cave. One after another entered until many were there. The arms of the dwellers were placed near the entrance, and the new arrivals placed themselves between the arms and the men they sought. One-eyed John then crept along the side of the rock until he got a good view of those about the fire. Then he stopped to listen and heard MacGilvray say:

"I do think my legs are growing slender since I came into this cave. Do you think that the curses and imprecations of the hag from whom we took that cow can be doing me harm? Do you think yourselves now that they can be injuring me? I have heard from Mull that Achnancon's band of the Mac Colls are in pursuit of me, and one-eyed MacColl at the head of them, but we can be thankful whatever that he can't get at us or know where we are hid, and furnished with arms and food."

One-eyed John sprang forward to where MacGilvray sat and struck him under the chin, and felled him; and all the MacColls darted into the cave and attacked the rest of the Mull men. One-eyed John put one hand to the nape of Mac Gilvray's neck, and the other to his legs, and lifting him clean, carried him to the mouth of the cave, and hurled him down to those waiting below; calling to them whom he was that he threw down. Those below cut off his head. The Mull men, deprived of all their arms, had no defence, and the MacColls killed all, save three who escaped by hiding. These were apprehended the next day and put to death. Achnancon delivered the head to Duncan, but Donald refused to give up the land. So Duncan gave the value of the land to Stewart of Achnancon.

The most widely known of all the traditions relating to Lachlan Cattanaich is that called "The Lady of the Rock." There are several different versions of it,—one radically contradicting the other. Probably the oldest version is that placed in the hands of Joanna Baillie, in 1805, and formed the ground-work of her "Family Legend." The story had been long preserved in the family of the maternal ancestors of the lady who presented the manuscript. It is thus recorded:

"In the 15th century, a feud had long subsisted between the Lord of Argyll and the Chieftain of Maclean; the latter was totally subdued by the Campbells, and Maclean sued for peace, demanding at the same time, in marriage, the young and beautiful daughter of Argyll. His request was granted, and the lady carried home to Mull. There she had a son, but the Macleans were hostile to this alliance with the Campbells. They swore to desert their chief if they were not suffered to put his wife to death, with her infant son, who was then at nurse, that the blood of the Campbells might not succeed to



the inheritance of Maclean. Maclean resisted these threats, fearing the power and vengeance of Argyll; but, at length, fear for his own life, should he refuse the demands of his clan, made him yield to their fury, and he only drew from them a promise that they would not shed her blood. One dark winter night she was forced into a boat, and, regardless of her cries and lamentations, left upon a barren rock, midway between the coasts of Mull and Argyll, which at high-water, is covered with sea. As she was about to perish, she saw a boat steering its course at some distance; she waved her hand, and uttered a feeble cry. She was now upon the top of the rock, and the water as high as her breast, so that the boatmen took her for a large bird. They took her, however, from the rock, and, knowing her to be the daughter of Argyll carried her to the castle of her father. The Earl rewarded her deliverers, and desired them to keep the circumstance secret for a time, during which he concealed her till he should hear tidings from Mull.—Maclean solemnly announced her death to Argyll, and soon came himself with his friends, all in mourning, to condole with the Earl at his castle. Argyll received him, clad also in black. Maclean was full of lamentations; the Earl appeared very sorrowful; a feast was served with great pomp in the hall; every one took his place while a seat was left empty on the right hand of Argyll; the door opened, and they beheld the Lady of Maclean enter, superbly dressed, to take her place at the table. Maclean stood for a moment aghast, when, the servants and retainers making a lane for him to pass through the hall to the gate of the castle, the Earl's son, the Lord of Lorne, followed him, and slew him as he fled. His friends were detained as hostages for the child, who had been preserved by the affection of his nurse."

In a foot-note Miss Baillie adds: "The boat was commanded by her foster-father, who knew the cry of his **Dalt, i. e.** foster-daughter, and insisted that they should pull in to the rock."

The Pennycross MS. thus renders the legend:

"Lauchlan was a few years married but had no child by her, on which she made every attempt to alienate the Estate of Dowart from the family in favor of her brother, John, who a little before them, had married Marellia daughter of Calder of Calder by whom he got that Estate. Lady Elizabeth finding her husband not to be wrought upon to transfer his family Estate made an attempt to poison him with Cavalle she had made for him upon which she was left on the rock known

still by the name of the Lady's rock. Her brother Colin, Earl of Argyle ever after kept her under a sort of confinement and she was even struck out in the family genealogy from amongst her sisters. She was put away in the year 1529."

There is still a tradition on Mull which states that the Lady Elizabeth did not desire to marry Lachlan Cattenach, for she had a youthful lover at Inverary. Having considered the matter fully, she thought by marrying the lord of Duard she might gain such an influence over him as in the end would succeed in enriching the estates of her brother. In this view she consented to become the wife of Lachlan. From her lover she would not be parted, so he was disguised as a monk, and passed for her confessor. In the passage across the firth of Lorn, an attendant belonging to the house of MacLean, suspicious of something from their actions, pulled off the cowl from the head of the would-be monk, and thus exposed the youth. When the birlinn touched at Duard Castle, MacLean was in the midst of his orgies. He was accustomed to sleep with a sharp sword at his side; to this she strongly objected, which made him very angry. She commenced to plot for the betrayal of the MacLean estates into the hands of Argyle. This, as well as the youth disguised as a monk was reported to Lachlan, and caused much disturbance. One day the Lord of Duard being absent from the castle, his two foster-brothers, thinking to do him a favor, seized Elizabeth, and left her on the rock to perish. From this perilous position she was rescued by a boat passing of MacLeans, and who, knowing the domestic infelicity of the couple, carried her to Inverary.

Gregory, in his **Western Highlands**, essays the following notice:

"Either from the circumstance of this union being unfruitful, or more probably owing to some domestic quarrels, he (Lachlan) determined to get rid of his wife. Some accounts say that she had twice attempted her husband's life, but whatever the cause may have been, MacLean, following the advice of two of his vassals, who exercised a considerable influence over him from the tie of fosterage, caused his lady to be exposed on a rock, which was only visable at low water, intending that she should be swept away by the return of the

tide. This rock lies between the island of Lismore and the coast of Mull, and is still known by the name of the 'Lady's Rock.' From this perilous situation, the intended victim was rescued by a boat accidentally passing, and conveyed to her brother's house."

The Campbell account is thus told by the Marquis of Lorne in his **Adventure in Legend**:

"Lachlan Catanach MacLean, Chief of Duart, married a daughter of the Cailin More. They had no children, and MacLean grew careless about her, and she incurred the dislike of his clansmen. They went to him, and said that he should leave her, and get another wife, who could give him an heir. They got possession of the Lady, and although MacLean made a show of defending her, he was easily persuaded, and they even made him promise to let them do with her as they chose. They took the brooch from her breast, the ring from her finger, and every precious jewel she had, and even her outer clothes, leaving her in her shirt and petticoat. MacLean pretended to be grieved, and said, 'What then do you intend to do with her?'—'We shall send her away from Mull and home,' they said. 'Any way, take care that you do not hurt her,' he said—'No, we will make on her body no mark, red or black, but we will go with her, until we put her forth off this island.' They took her to an inner room and spoke abusively to her, and one of them then said, 'Let us get a boat and put her on Leith-Sgeir,' which was a rock in the sea, near Lismore, covered at high tide. The others consented, and they got a boat and put her on the rock at ebb of the tide, that she might be there drowned by the rising flood. It was never known who took the Lady off the rock; but according to some of the MacLeans, it was some among themselves who had pitied her when she was so vilely treated, and these men they said, had gone secretly at night, and taken her off the rock, and had put her ashore in Knapdale at Obmor; or the big bay. There they sent her to a miller's house, and she was found by the miller, at the door, with a coat round her shoulders, that had been given to her by a lad, one of those who rescued her, but save for this cloak she had nothing but her under-garment. At the house she received shelter and food, and was kept concealed until the wounds that had been given her by the MacLeans were healed. When she had recovered, a horse was made ready for her, and she rode to Invaray, the miller going with her and not leaving her until she had got safe beneath the roof of Cailin More, who rejoiced greatly to see her, giving the miller a great gift, and promising that he should



have yet more. She informed her people of her misfortune, but laid no blame on her husband, and would not believe he was guilty, because, she said, she had seen how they had bound him before they had begun to insult her, and she would not believe that he was evilly disposed towards her. But Cailin More himself suspected that MacLean's men would never have dared to behave as they did, unless they had been privately instructed to do it by their chief himself. He, however, was desirous to hear what Duart had to say. He hushed up the whole affair, lest it should get talked about in the country, and waited to see what story would be got from MacLean himself. Now, some of the MacLeans who had been pitiful to the Lady and had rescued her, being unable to go back to Mull, took to their boat and landed at the Leagrúa—red law ground—in Kintyre, and put up houses there. They were asked their name, and answered only by asking another question as to the name of the place where they had landed. When they heard that it was Leagrúa they said that they were called by that very name, Clan an Learainie, and Mac an Learan continued to be their surname thenceforth. The MacLeans in Mull would have killed them had they ventured back and had it been found out that they had shown mercy, for the rest of the tribe would have been bitter against them. It was long after the event that any of them told how they had rescued the Lady from the Rock. When Duart thought his wife had been drowned, he spread a report all through the island that she had died. He got a coffin made, and filled it with earth that weighed about what a corpse would weigh. He then invited a number of gentlemen to the funeral, made a solemn journey to Iona, and there buried the coffin in a piece of ground where he himself wished to lie, and when the ceremony was over he thanked the company for their attendance. Then he went home to Duart, and wrote a letter to MacCailin to keep up the friendship which had subsisted between them, and sent a messenger to Inverary. The Earl received it and read it, and heard from it MacLean's account of the death of his wife, and how he had not himself brought the intelligence on account of a great storm, which had prevented him from starting at once in person. Argyll replied in a letter in which he accepted the excuse given, of the storm and then said that death was a misfortune that could not be redressed when it came; but he invited MacLean to come to Inverary and stay there for some time to allay his sorrow. Duart imagined that the Earl knew nothing of the truth, and of the treachery of the Mull men, and he went to Inverary to pay a visit. He was well received, and stayed a few days at

Inverary. The Earl and he walked out together, and the Earl asked for the details about his daughter's illness, death and burial. MacLean devised many lies which he told to the Earl, and pretended to be in sore grief for the loss of his wife. The Earl said, 'Things of that kind must happen. Death has no regard for one more than for another.' When all had been extracted from MacLean that he had to tell, many were asked by the Earl to a dinner, in the Hall of Inverary Castle, and MacLean's wife, wearing a heavy veil, was placed at the head of the table. Young ladies often wore veils at that time, even when sitting at table, and MacLean, who had been placed at the other side of the table was persuaded to talk of his wife, and of his sad loss, she herself being near enough to listen to what was said, and heard him at last say that he himself with his own two hands had placed her in the grave. She listened, and shifted in her seat, ill at ease, as she heard his talk. And MacLean stared constantly at her, until Mac Cailin said to him, 'You gaze very often at that daughter of mine! Do you think you have ever seen her before?' 'Well,' answered Mac Lean after a pause, 'She reminds me of my lost wife, and were it not that my own two hands placed my own wife in her coffin, and lowered her into the grave, I could almost imagine that she was my wife.' Then MacCailin sent round the loving cup filled with wine, and when the cup had come round to MacCailin's daughter, she lifted her veil that she might drink, and MacLean saw her face, and his two hands fell down by his sides, as he cried, 'Oh, I could not help it; they bound me, and took her from me, and I did not know what they did with her!' Then she, looking straight at him, even as though she still loved him, said aloud, 'Yes, that they did.' And Mac Cailin said to her, 'Rise quickly and leave the room.' She rose as she was bid, and went out shedding tears. The Earl turned to MacLean and said, 'Hasten and take yourself off. You are very guilty. But I do not seek to put you to death. It would be easy enough for me to execute you, but nevertheless I will let you go: but be off and out of my country as soon as you can. I seek not to take advantage of you in my own house, but take good care to beware of my son. If he should get an opportunity, he will be avenged for all that you have done.' MacLean was greatly afraid, and rose immediately and fled. He got to Mull, but did not stay there, but went to Edinburgh, and there lived extravagantly and beyond his means until he was heavily in debt. Then he fell ill at an inn in that town, where it happened that one of the Argylls was passing, and stopped at the inn for some food. The inn-keeper said to him, 'Your countryman MacLean of Duart is lying ill



here. Will you come to see him?' 'Yes,' replied the Campbell, 'take me up to him. Show me where he is.' The innkeeper led him upstairs to the room, and Campbell drew his sword, and ran it through Duart, saying, 'Take that in retaliation for what you did to my sister.' And thus MacLean died."

According to "**The House of Argyll and the Collateral Branches of the Clan of Campbell,**" Lachlan MacLean's wife was taken off the rock by her foster-father, Dugald Campbell of Corranmore, while J. F. Campbell of Islay says it was her brother Archibald Campbell.

The wife of Lachlan Cattanach MacLean dreamt about an Irish chief of the name of William O'Power and in the same way, at the same time, this Irish chief dreamed about her. Then they began secretly communicating with each other. MacLean discovered the intrigue, and was distressed about the injury done to his honor. In order to test his wife's love for her secret lover he presented her with a knife and on handing it to her said: "There is a present O'Power has sent you." Looking at the knife she said:

"My darling who sent me the knife  
I weary at his delay in coming across the sea,  
And may I not enjoy health  
If I do not love it better than the hand that holds it."

This convinced MacLean of his wife's disgrace; left her and at once sent for his kinsman, Fair Lachlan, son of Fair Neil of Dervaig, who was then in Hynish, isle of Tyree. Immediately responding to the summons, the chief of MacLean said to him: "I sent for you to go to Ireland; you are a clever man and you have seven sons, go and bring me the head of O'Power, and any crime you may commit, or any injustice you may from this time do to any one, will be overlooked by me." The next day, with his sons, Fair Lachlan, in a galley, set off for Ireland, and on the following day reached Ireland. The first man he met he asked for O'Power. "If you wish to see him," the man said, "he is coming this way, in a coach drawn by two white horses, and no one in Ireland has that but himself." Fair Lachlan then went on to meet him, and after having gone a short distance he saw O'Power coming towards him. When they met, O'Power addressing him said:



"I see you are a stranger in the place." "Indeed," he replied. "Whence have you come?" the Chief asked. "I come from Tyree," was the answer. "Do you know the Lady of MacLean there?" "I know her well," was the reply. "Will you bring her a message from me?" "I will," he said. The chief at once wrote the message, and put his head out of the coach to deliver it, and the other, while taking the missive in one hand struck off his head with the other hand in which his sword was grasped. The servant of O'Power, stupified at the sudden action afforded the opportunity to Fair Lachlan to get away with the head to the galley, and at once set sail and that evening reached the Isle of Islay, and on the day following was at Island House, Tyree. Finding that MacLean and his wife were at breakfast, he entered the dining room and placed on the table the head of O'Power, with the face towards Mac Lean's wife. She looked at it and fell dead upon the floor.

**Ailean na Sop:** Allan, but better known as Ailean na Sop, was the son of Lachlan Cattnach Eleventh Chief of Mac Lean. In all probability he was the most notorious character who ever lived in Mull, and probably more legends cluster around him than that of any other person of that isle. Being a freebooter, or general roving character, stories would gather around his name. He received his *sobriquet* from his frequent setting fire to buildings, generally using a wisp of straw. Facts did not molest the vivid imaginations of the narrators of legends, which is forcibly illustrated in the case of Ailean na Sop. He was born of lawful marriage, being the son of Lachlan Cattnach, by his first wife, Marian, daughter of John MacLean of Treshnish. The story, probably a very late one, was a product of an intrigue between Duard's chief and a daughter of MacLean of Torloisk. When the result was discovered the daughter was dismissed to the kitchen, where she was treated like the humblest menial. Disgraced and ostracised from the family circle the unhappy girl pined away and secluded herself. In consequence of an old hag at Duard Castle, time passed without the birth of the child. An itinerant tinker having called at the old castle of Torloisk happened to notice the emaciated condition of the young wo-

man. Having been informed of the story he declared that she was under a spell, and he could bring relief. He advised the father to send a messenger at once to Duard Castle and to inform the chief that a son had been born, of which he was the putative father. The revelation had been made known to the chief's wife, who, childless herself, determined to take measures to prevent the birth of the child and consulted an old hag near the castle. The tinker suspected all this, and instructed the messenger, on arriving at the castle, to ask for the chief, and to feign a desire to hide from Lady MacLean the object of his mission, but so to disclose it that the chief's wife would overhear the message. The plan succeeded. The chief's wife flew into a towering passion; rushed to the kitchen; pulled out from a little bag, that hung on the wall an old rusty key, and threw it into the hag's face. The moment the key was taken from the wall Torloisk's daughter gave birth to a son. The birth was so sudden that the servants had only time to secure a bundle of straw, which was thrown in the corner of the kitchen, on which the mother reclined. As soon as the child was born he seized a handful of the straw that formed his mother's bed, and from this circumstance he was ever after called Allan na Sop. Inured to a hard life Allan grew to be a strong rugged boy, and excelled all his associates in strength, agility, daring, fierceness and warlike traits of character. While still in boyhood his mother married a member of her clan, for the old folks had died, and being a beautiful woman, and the only representative of her illustrious family, many suitors sought her hand. Allan's step-father treated him with great cruelty. When a small boy Allan would rise very early in the morning and bake oatmeal bannocks by placing them on edge before a blazing peat fire. One morning after preparing his simple meal, and having left it before a large fire, the step-father entered the kitchen, and under the pretence of great kindness, took a bannock and handing it to the boy, said it was quite ready. The little fellow stretched out his hands to receive it, but as he did so the cruel man seized both hands and pressed them tightly on the hot bannock, and as he held them laughed at the piercing screams which the terrible pains brought from him. The

poor boy's hands were severely scorched,—the skin rising in blisters. Some time after a friend took Allan to reside with him, and for many years did not visit his former home. Arriving at manhood Allan took to a roving life, and still later of a fleet. His name was known along all the seas of the Western Isles. His forays on the lands and his plunderings of vessels on the seas reached his native isle. His step-father lived in constant fear through thought of an unwelcome visit from the sea-rover. One beautiful summer morning Allan's fleet sailed into the strait separating Ulva from the mainland of Mull, and cast anchor opposite the castle of Torloisk, Allan's sole object was to visit his mother, whose death, long before, was unknown to Allan. The step-father was in a state of consternation believing that Allan designed to requite him for the cruelty he had rendered him. But such thoughts were not harbored by Allan. The step-father put on a bold face and met Allan on the beach, affecting great kindness which was reciprocated. After a few days Torloisk discovered that Allan had no evil intentions, and finally assumed to offer advice, reposing in the relationship between the two. During a conversation he made bold to say:

"Now, Allan, you have been a wanderer on the ocean for many years, and by this time you must have acquired a competency of old age. Is it not much better for you to acquire a cosy home on the land where you can spend your remaining days in ease and peace? Over yonder is Ulva, and there at your feet, sheltered by it is Loch Tua. The neck of old Mac Quarrie is all that is between you and Ulva, and your good broad sword, which has already cleft many a skull, can easily clear the way to the possession of the island; and just fancy how suitable Loch Tua would be for your fleet to ride anchor in."

This proposition originated in a long standing grievance between the lords of Torloisk and Ulva. Allan, whose heart was never afflicted by qualms of conscience, readily acquiesced in the proposal. Immediately the fleet was ordered to set sail for Ulva, and soon after Allan landed and with his men set off for old MacQuarrie. That chief witnessed the approach and suspected the object, but realized that he must submit. So he met Allan, believing that the many kindnesses shown



him during his boyhood, had not been obliterated, and extended a kindly welcome. He affected to be greatly elated, and made for him a great feast; treated all his men in a sumptuous manner, and acted so well his part that Allan's old friendship finally returned. After much wild carousing Allan prepared to leave, and on bidding farewell to MacQuarrie said: "Your great kindness, my dear old friend, compels me once more to hoist a pirate's flag, and again seek fortune on the high seas." Seemingly surprised at this statement, MacQuarrie enquired the reason. "Because Sir," replied Allan, "I landed on Ulva intent on slaying you, and taking possession of your snug island home, which would have been suitable for me." Thoroughly commanding himself, the island chief, realizing the source of the danger he had escaped, in an earnest manner addressed the fierce marauder:

"My dear Allan, those cruel plans were never hatched in a breast as noble as yours, and from what I know of your step-father, old Torloisk, for many years now, I have every possible reason to believe it was he who inspired that ignoble plot. He only wished to avail himself of a good opportunity for avenging himself upon me for private matters. The more I think of it, the greater is the surprise how the boyhood of little Ailean na Sop could ever have developed into that kind of manhood, which, oblivious of all former relationship, could be so warped as to become the weapon which would annihilate the home of one who had sheltered that boyhood at times when the base instigator of such an ignominious scheme could use such an appliance as a hot bannock for its torture. Surely, Allan, you have not forgotten when he pressed your little hands on that scalding oatmeal cake? Surely you have not forgotten his harsh treatment of your now dead mother, and how she could not interfere with his brutal conduct towards her unprotected little boy?"

The recollections of his boyhood flashed vividly upon the mind of Allan, and again he suffered all the cruelties of his brutal step-father, and all this aroused the powerful vindictiveness of his character, which only vengeance could allay. Hurridly he boarded his ship; the sails were spread, and the gentle breeze soon wafted the vessel to the rocky shore of Torloisk. Torloisk met him on the beach, and with extended arms greeted, as he thought, the new lord of Ulva. The tornado raging

in the mind of Allan had not in the least subsided. Advancing he shouted: "You villain! You sent me to kill a far better man than yourself; a man who was my protector, when you were my tormentor. My fingers still bear the marks of the scalding bannock which you so kindly proffered; so for that and many other memorable events, there"—and suiting the action for words, Allan thrust his sword through Torloisk's heart. He took immediate possession of the estate. This occupation with the lands of Lehire, gave Allan a more favorable prestige which he did not fail to profit by.

Another tradition affirms that Lachlan Cattarach resided for years with his family on the isle of Cairnburg, situated to the west of the mainland of Mull, and there received the friendly visits of neighboring chiefs, among whom was Mac Neill of Barra and his family. MacNeill had a daughter of great beauty, and on one visit Allan na Sop professed to make honorable love, which was discouraged by the young lady. Allan repulsed in his advances became angered and resolved to have revenge, and taking advantage of the absence of his father and mother, violently seized the lady; she, however, escaped from him, and in her excitement rushed toward the brink of a precipice, closely pursued by her persecutor. The scene occurring in the vicinity of an officer's house a domestic grasping the situation, rushed forward, seized the lady with one hand, and with the other hurled Allan headlong over the precipice. A considerable projection at that point forms a level shelf, and this caught Allan's fall. There he remained and was not extricated until he was compelled to by the lady's pardon, and also took a vow to forgive the servant who had thrown him upon the perilous roost. The spot ever after has been called "Urraith Allein na Sop."

Another legend relates to the wife of MacIan, who was fair and vain; Allan was handsome and cunning. He, although the enemy of her husband, won her affections. She agreed to admit him into Mingary Castle on a given night to murder her husband, on condition that he would marry her. Accordingly Allan entered the castle and murdered the old chief. However, MacIan left an only son, and Allan insisted



on the woman putting the son to death, who, alone, seemed to stand in the way of his subjecting the district to his own sway. The woman agreed to this, and accompanied by Allan reached a wild precipice to throw her child into the ocean, which foamed below. The mother took the child in her arms and twice swung it in the air to cast it from her, but not doing so she was asked the reason for the delay. "The child," replied the unfortunate woman, "smiles in my face whenever I attempt it." "Turn then your face away, and look not at its smiles," was Allan's order. The woman did so, and the child was hurled over the rock. No sooner had she accomplished the deed than Allan turned upon her and said: "Away home, woman! You who could thus murder your husband and child might murder me."

Previous to the year 1509 there was a feud between Allan and Clanranald. Clanranald desired to pass between Mordort and the Small Isles, and sailed with only one vessel. The man on the lookout descried another large birlin rounding the point of Ardnamurchan. "Whose is she?" asked Allan. "Mac Lean's." "My dire foe," ejaculated Clanranald. "Shall we put about?" asked the steersman. "She will overtake us," said the watchman; "She is large and full of men." "Go on," said Clanranald; "spread my plaid over me, stretched on this beam: if hailed and questioned, say you are conveying Ailean MacRuari's remains to Iona. Play the dead march, piper." They were hailed, and answered as directed. "Let them pass with the dead," said Allan na Sop, "we are well quit of Allan." As soon as they were out of sight Clanranald arose, and said: "Row to the nearest point of Mull." He landed, and taking some of his men, ordered the rest to row to the bay of Aros. Crossing the country to Aros he set fire to the houses. In the meantime Allan na Sop landed in Moidart and commenced to carry off the cattle. Some, who had ascended the highest hills saw the island of Mull in smoke, and immediately informed Allan na Sop. "Ha!" said he, "Allan has come alive; leave the cattle, let us back and intercept our foe on his return." Clanranald having reached Aros, boarded his galley and said: "Row men to Loch Sunart, and avoid a second meet-



ing; quick, ere he doubles the point. They landed on the opposite shore; withdrew the wooden pins, and the birlin was soon in planks and on the shoulders of the men, and soon launched in the waters of Shielfoot, and Allan was in his castle as MacLean was in his own; and thus saved his cattle by burning some thatched houses.

Having possessed himself of the estate of Lehire Allan na Sop forsook the sea and entered upon a quiet life. His restless followers did not approve of this change. On a certain day a large number of them were at dinner in the castle. One of them while at the table picked at a rib of beef on which the meat was scant. He observed to the person sitting next the change that had come upon him when even bones were so bare. Allan heard the remark and understood its purport. Immediately after dinner he said to his men, "Let every birlin be ready for sea this evening, and we will obtain meat for the coming winter." Leaving Torbert he directed his course towards the Clyde, and sailed up that river, and landed near Renfrew, and there collected a large number of cattle and returned home with them. This is said to have been the most destructive creach he ever made. It was known as Creach na h-Aisne.

There was a tradition, preserved among the MacDonalds, the leading characters of which were ascribed to Allan, Eighth MacDonald of Moydart and Clanranald, and MacLeans of Duard. This fails to correspond with historic facts. More probably it relates to Allan, Fourth of Moydart and Clanranald and Allan na Sop. Such as it is has been thus recorded:

"Allan MacDonald, in paying a visit with his lady to Mac Lean of Duart, fell in love with a daughter of said MacLean, and carried her off directly in some of his boats, or birlins, to Castleterrim, leaving his own lady at Mac Lean's house at Duart, where she did not remain long before MacDonald of Keppoch seeing her, and taking a fancy to her in her misfortunes, took her away to his house. Allan of Moydart, in the meantime, kept MacLean's daughter with him at Castleterrim, and had two sons by her, and the mother seeing that the former son which Allan had by MacLean's daughter should be the heir, she fell upon a stratagem to put him out of the way, and make room for her own children to come in his place. It

was Allan of Moydart's custom to pass with her a part of the summer at a place called Keppoch, in Arisaig, which was but a few hours rowing from Castleterrim. Near this place the sea forms a lake, called in the country dialect, Loch na keal, much frequented by vast numbers of seals. Allan's three sons often diverted themselves with shooting these animals upon the rocks, and the mother of the two younger brothers finding this apt opportunity for completing her design, gave her two sons their lesson so well, that, one day as their elder brother was taking aim at one of the seals, they shot him dead upon the spot; so that those two sons were then the only offspring of Allan. Sometime after the murder of Moydart's eldest and only lawful son, MacLean's daughter died, as did also MacLeod's daughter, who was in Keppoch's possession, and was properly Allan's lawful wife. Upon this, Allan, being then free of all engagements married a daughter of MacDonald of Glengary, by whom he had a son, John," who "not being powerful enough to contend with his two brothers about the right of succession, as they were headstrong men, and he but a youth and without support, and his father, Allan, in his dotage, was obliged, after some vain attempts, to take what fortune was allotted to him, and was the first of Kinloch-Moydart."

Allan na Sop was ever bent on revenge on account of the murder of his father. He had an engagement with the vassals of the earl of Argyle, which occurred during the time when Hector Mor MacLean was making additions to Duard Castle. Argyle ordered all his vassals to meet him at Clachan-Soal, on the appointed day, for the purpose of invading the island of Mull, and to have their birlins ready for that purpose, Campbell of Duntroon, who was an intimate friend of MacLean, told Argyle he had no vessel, and he was unable to obtain one on so short a notice; but Argyle refused to listen to any excuse. The day before the expedition was to start, Duntroon went to Duard, and on arriving there was invited to enter the castle, but excused himself, as he was obliged to meet his chief early the next morning. He then asked for the loan of a birlin, as he must have one at once, for with one he must be at Clachan-Soal. MacLean asked him the nature of his intended expedition. Duntroon answered, "To invade yourself." "Very well," returned MacLean, "you shall have one, and welcome." A birlin was ordered completely equip-



ped for Duntroon. Just before departing Duntroon asked what answer he should give Argyle if questioned. "You may tell him," replied MacLean, "if he comes in peace and friendship, he shall be received with a hearty welcome; but, if he comes otherwise, I am equally ready to receive him." Early next morning Duntroon was at Clachan-Soal. Seeing a fine birlin entering the harbor Argyle went to see who was the owner of it. On finding it was Duntroon he asked where he had been as he saw him coming from the direction of Mull. Duntroon replied that he had informed him that he had no birlin, and since he would take no excuse he had gone to Duard Castle and asked MacLean for one which was given him, and was now ready to obey what Argyle was pleased to order. "Does MacLean know that it is against himself I am going?" "He does, my lord; I told him," replied Duntroon. "And what said he?" "He was looking over his masons building an addition to his castle," replied Duntroon; "and he said, if you came in peace and friendship, you and your friends would receive a hearty welcome; but if you came otherwise, he was equally prepared to receive you." For some time Argyle was silent; but, finally asked Duntroon what his advice would be. In substance Duntroon said that Argyle had no business to keep up a quarrel on account of his aunt's and uncle's bad behavior, which, in justice should be consigned to oblivion; that the earl should marry one of MacLean's beautiful daughters; and that Janet, the earl's daughter, should be given to MacLean's handsome son and heir,—all of which came to pass.

**Murchardh Gearr:** Murchardh Gearr, was the Sixth Mac Lean of Loch Buy. He was born about 1496 and died in 1586. The legend concerning him affirms that his uncle Murdoch MacLean of Scallasdale robbed him of his estates. Short, or little Murdoch fled to Ireland and ingratiated himself into the favor of the earl of Antrim. Around him he gathered a party of resolute warriors with whom he returned to Mull, and landed near Moy Castle after dark. He sought out his old nurse who told him of a stratagem by which he could gain admission into the castle. She was to let loose the cattle, and when the men came out of the castle to drive them back



to their inclosure, Murdoch and his men were to rush for the gateway of the castle. As the woman's husband was the gatekeeper, Murdoch protested against the plan, as it would endanger his life. The nurse replied: "Leig an t-earball leis a chraicinn," let the tail go with the hide. The stratagem succeeded, and that night the castle was in his possession. Little Murdoch aroused all his friends on the estate and prepared to meet his uncle. Murdoch of Scallasdale received support from the Stewarts of Appin, and Little Murdoch was aided by the MacLeans of the Ross of Mull. The contending forces met in battle at Gruline. From there the uncle led his force into a glen just east of Ben Buy and almost in sight of Moy Castle. During the night Little Murdoch took a chosen few of his supporters, stole into the uncle's camp, and to his tent fastened the couples of an old kiln. Then entering his tent thrust his dirk into his uncle's hair, pinning it to the ground. In the morning the uncle saw the warning, guessed its meaning, and then retreated quietly to his own estates, and made no further trouble. This occurred about 1540.

**Ewen MacLean:** Ewen, the spectral horseman is mounted on a small black steed, having a white spot on its forehead, and the marks of its hoofs are round indentations. He has been seen even in foreign lands when any of his sept are on their death-bed. He is heard riding past the house, and sometimes shows himself at the door. On horse back he sits a little to one side and the appearance is that of a water-stoup tied on the horse's back. Tradition is not at all uniform on this horseman, but the essentials are the following:—Hugh, or Ewen of the Little Head, or more properly Eoghann a'Chinn bhig was a son of John Og, Fifth MacLean of the sept known as Loch Buy. About the year 1538 he was killed in a clan battle with the Chief of MacLean, along with his father and a brother. He received his nickname during his life time, owing to his having a small head on a large body. He was a fearless warrior, and active in life. Sayings of his, preserved in tradition, illustrate his curious shrewdness, and keenness of wit. When his mother was being carried for burial he thought the pall-bearers were carrying the body too high, and he told

them not to raise her so high, "in case she should seek to make a habit of it," and ever since the phrase has continued, "to seek to make a habit of anything, like Hugh of the Little Head's mother." He married a daughter of MacDougall of Lorn which proved to be unpleasant. Tradition ascribes to her opprobrious names, such as "The Black-bottomed Heron," "Stingy, the Bad Black Heron," "The MacDougall Heron." Hugh had performed prodigies of valor in avenging the murder of Lachlan Cattnach MacLean, Chief of MacLean. But some ten years later, as tradition has it, a ploughman of Loch Buy was at work on the debatable ground between the lands of Loch Buy and those of Duard, when a friend of Duard's, out hunting, shot him. Sometime later two of MacLean of Duard's boys visited Loch Buy, and on their return home, Loch Buy's wife, a relative of the murdered ploughman, accompanied them, and on arriving at a well, since called "The Well of the Heads," she cut off the heads of the children, and cast them into the well, leaving their bodies on the bank. This foul deed caused a deadly feud, and Hugh's wife being a foster sister of Duard's wife, did not care though her husband and the whole house of Loch Buy should be worsted. This feud, and other grievances, caused John Og to give Hugh the lands of Mornish, in Mull, where the latter built a castle in an islet between Loch Buy and Duard. Hugh's wife made him go to his father and demand more land, but on its being explained that he would inherit the entire estate Hugh departed satisfied. But his wife urged him to return and demand more under the plea that what he had was so small that Hector Mor, Chief of MacLean, would come and possess it. He went again and an altercation took place when he struck his aged father a violent blow on the side of the head. This came to the ear of Hector Mor, who, glad of an excuse to cut off the presumptive heir of Loch Buy, and make himself master of that estate, collected his men and marched them against Hugh. In the meantime Hugh prepared himself for the strife. The evening before the battle Hugh reviewed his men, and later on, at the boundary stream saw a fairy woman rinsing clothes, singing the "Song of the MacLeans." Her long breasts, after the man-

ner of her kind, according to Mull belief, hung down and interfered with her washing, and she now and then flung them over her shoulders to keep them out of the way. The warrior silently crept up behind her, and catching one of them, as recommended in such cases, applied the nipple to his mouth, saying, "Yourself and I be witness you are my first nursing mother." She answered, "The hand of your father and grandfather be upon you! You have need that it is so." He then asked her what she was doing, and she replied, "Washing the shirts of your mortally wounded men," or as others say, "the clothes of those who will mount the horses to-morrow and will not return." He then asked, "Will I win the fight?" She answered saying if he and his men got "butter without asking" for their breakfast he would win; if not, he would lose. He then asked if he would survive, which she answered ambiguously or else not at all; and as her parting gift to go about warning approaching death to all his race. The next morning he put on a new suit of armor, and a woman servant coming in just as he had donned it, praised it, and said, "May you enjoy and wear it." It was deemed unlucky that a woman should be first to say this, and Hugh replied to the evil omen by saying, "May you not enjoy your health." For breakfast, his wife—"Stingy, the Black Heron"—sent in curds and milk in broad, shallow dishes, without any spoon, and advised them to put on hen's bills and take their food. Hugh anxiously waited for butter to come, rubbing his shoes impatiently together, and now and then saying it was time to go, and giving hints that the butter should be brought in. At last, throwing a shoe down the house, he exclaimed, "Neither shoes or speech will move a bad house-wife," and then commanded, "Send down the butter, and you may eat it yourself to-morrow." She retorted, "The kicker of old shoes will not leave skin upon palm." When the butter was brought Hugh said he did not want her curds or cheese to be coming through his men's sides; and then kicked open the milk-house door and let in the dogs; then left, without touching the breakfast. The battle took place not far from Torness in Glenmore. Hugh and his followers were defeated. The sweep of a broadsword cut off



the upper part of his head, and instead of falling, he leaped on the back of a small black steed, with a spot in its forehead, and ever since has been going about giving warning to those of his race approaching death. It is further related that on the high road between Calachyle and Salen, in Mull, a strong man by name of MacLean was met at night by Hugh. The horseman did not speak, but caught MacLean to take him away. The latter resisted, and in the struggle caught hold of a birch sapling and succeeded in holding to it until the cock crew. The birch was twisted in the struggle. The same story is told of a twisted tree near Tobermory, and a similar one between Lochaber and Badenoch.

**Estates of MacKinnon:** The lower part of Mull belonged to MacKinnon of Strath, and the MacLeans, who owned the rest, were anxious to possess all. Taking advantage of MacKinnon's youth, and the infirmity of his uncle—MacDonald of Sleat—the chief of MacLean and Loch Buy divided the estate among their friends, and drove out the followers of MacKinnon. Arriving at man's estate, MacKinnon went to his relative, the earl of Antrim, in Ireland, for assistance in obtaining possession of his inheritance. Forty young gentlemen volunteered to become leaders of his host. On his way to Skye he called at Mull and went to the hut of an old woman of his clan, whom the MacLeans deemed it not wise to banish, for she was reputed to be a witch. The old woman welcomed her chief; and when he confided to her his intentions, she asked the number of his men. "Only forty," he replied. "It is enough," she cried, "and if you follow my advice, your revenge over the MacLeans will be complete before the morning's sun rises in the heavens. Duard and Loch Buy sleep to-night at Ledaig House without suspicion and therefore without guard. Their men have been making merry, and are now, after much drinking, sound asleep in the birlins. If your men are men, and if you are a true son of your father, you can slay them all without difficulty." MacKinnon resolved on a different mode of procedure. He asked his men to go with him to the woods, and there caused every one to cut off a bough and denude it of its leaves. For himself he cut off a

tall, straight branch, leaving all the foliage and twigs on it; and carrying these, they cautiously marched to Ledaig House, where they found the household asleep. At the door of the house he planted his own leafy bough, and suspended his sword above the door. At stated intervals around the house, his followers planted their bare poles, after which they quietly retired and re-embarked in their galleys. In the morning, the MacLean chiefs were greatly surprised at what had happened, and for awhile were at a loss to account for it. At length Loch Buy exclaimed:

"I see it all; MacKinnon has been here; that is his branch with the leaves; the bare poles represent forty men that he had with him, and that is his sword which he has left above the door to show how easy it was for him to have slain us. He has been very merciful; and we shall send for him and reinstate him in his inheritance. There shall be no war between us, for he has acted in a noble manner."

**MacIan's Nuptial Night:** John MacIan (the MacDonald of Ardnamurchan) not only assisted the Clandonald in a feud against the chief of Duard, but was the immediate cause of the murder of the faithful John Dubh MacLean. A favorable opportunity presented itself to Sir Lachlan Mor MacLean, Fourteenth chief of his clan, for redressing that wrong. Before the breaking out of the feud MacIan had been a suitor for the hand of Sir Lachlan's mother, who had a considerable jointure in her own right. Peace having been declared MacIan renewed his suit, without opposition from her warlike son, although knowing that the real motive was the possession of her wealth and influence. Sir Lachlan, however, viewed the alliance with disgust, but decided to tolerate the marriage that it might work out its own ruin. When the time came MacIan, with a train commensurate with his standing, proceeded to Mull to claim his bride, who at that time resided at Torloisk House, then one of the residences of the chief of MacLean, where the ceremony was performed. Sir Lachlan was present with several gentlemen of the clan and the day passed in convivialty and apparent friendship. During the evening, after the newly married couple had retired, one of MacIan's retinue introduced the subject of the late feud in such a way that one of

the MacLeans maintained the object was to breed a quarrel, and it ill became the MacDonalds to complain of the results of the feud, for had it not been for the generosity of Sir Lachlan, few leaders would have remained to the Clandonald at the battle of Bacha. Heated with wine, the parties came to high words, and some of the gentlemen of MacIan's company jeeringly boasted that their chief only married the "old lady" for the sake of her wealth. "Drunkards ever tell the truth," vociferated a kinsman of MacLean, as he plunged his dirk into the body of the inconsiderate MacDonald. The most barbarous slaughter now ensued; and in the moment of exasperation nearly all the followers of MacIan were killed. The cause of the quarrel being explained to Sir Lachlan, who was not present at the above occurrence, he made use of the Gaelic phrase having for its meaning, "If the fox rushes upon the hounds, he must expect to be worried." His followers, comprehending by this that he was quite indifferent even to the fate of MacIan himself, and having imbibed enough wine to make themselves reckless, broke into the nuptial chamber and dragged the unhappy bridegroom from his bed, and would have instantly despatched him, had not the lamentations of his mother for once moved the rugged nature of her imperious son. MacIan, with two of his followers, were then seized and thrown into the dungeon of Duard Castle. The above incident occurred April 12, 1588, and the tradition is practically correct in all its parts. The testimony is recorded in **Register of Privy Council, Vol. IV. p. 290.**

**Destruction of the Florida:** Soon after the above occurrence a Spanish vessel, belonging to the Invincible Armada, put into Tobermory Bay for supplies. The MacDonald sept, called Clanranald, flew to arms to avenge the unfortunate Nuptial Night, and thus caused Sir Lachlan MacLean to negotiate with the Spanish commander for assistance in repelling the renewed feud. The story of the Spanish vessel has been frequently told in print and continues to be an object of interest. The position of the vessel in the harbor is known; attempts have been made to raise it, and various objects, from time to time have been taken from it. It appears to have



been one of the largest vessels of the fleet and commanded by Captain Fareija. The captain, presuming on the floating power of his vessel, sent peremptory orders to Duard Castle, commanding Sir Lachlan MacLean to supply his ship with such provisions as he might require, or as the island could afford; but as his demands did not receive attention at the hands of the lord of Duard, he then threatened to use the means within his power to help himself. This aroused the indignation of the chief of MacLean, who returned answer to the effect that the wants of the distressed stranger should be attended to after he had been taught a lesson of more courteous behavior; and in order that he might have such lesson as speedily as his wants seemed pressing, he was invited to land and supply his wants by the forceable means threatened; for it was not the custom of the chief of MacLean to pay ready attention to the wants of a threatening beggar. The Don took a wiser course and promised payment for all necessaries as might be supplied him. The people of Mull were then permitted to furnish such supplies as were required. The Don further agreed to furnish a hundred marines from his ship partly in return for the supplies furnished by the inhabitants. With these auxiliaries added to his own forces Lachlan proceeded against MacDonald whom he defeated in every engagement, and laid waste the enemy's land with fire and sword. In the midst of his success the Don requested the return of the Spanish troops as he was ready to take his departure. At the same time MacLean of Treshnish sent a messenger with the statement that the Don was about to leave without settling with the inhabitants for the supplies. Sir Lachlan remonstrated with the Don on the injustice contemplated, but was assured that full satisfaction would be rendered ere he took his departure; but insisted on the immediate return of his force engaged in action. Sir Lachlan determined that all obligations must be met, and therefore detained three of the principal officers of the ship, and permitted the rest of the Spaniards to return to the vessel. He then sent Donald Glas, son of John Dubh MacLean of Morvern, on board the ship to receive an adjustment of the demands of the people. No

sooner had Donald set foot on board the ship than he was disarmed and made prisoner, and cautioned on peril of his life not to attempt any communication with his friends. Exasperated to the utmost fury by such treatment, and finding that preparations were being made for immediate departure, Donald resolved that the commander should not escape unpunished, even though the fearful step he designed to take would deprive him of his own life as well as that of his foes. Discovering that the cabin in which he was confined to be near the powder magazine, he found an opportunity during the night to force his way into the magazine and laying a powder train in a concealed line, he waited the period when the final decision of Don Fareija might force him to the desperate step contemplated. At daylight, on the following morning, Donald was, in derision, summoned on deck to take a last farewell to the towering hills of Mull and Morvern, the beloved mountains of his native land. Becoming convinced by the preparations going on that his own abduction and treachery to his kinsmen was fully decided on, he requested a few attendants, who had accompanied him, to make the land as speedily as possible; and then slipping a letter to his chief, in the hands of one of them, he returned below, under pretense of mental suffering, on account of the forcible separation from his native land. Allowing a sufficient time for his friends to reach a safe distance, he set himself to accomplish his dreadful purpose; and then firing his train, this remnant of the ill-fated Armada, with upward of three hundred souls on board, was blown to pieces in the bay. Of the Spaniards, only three escaped, one of whom was so mutilated by the explosion that he died next day.

Among the many traditional tales concerning Don Fareija and his *loingeas* (ship) is that relating to a dog belonging to one of the Spanish officers, and which the people appear to have regarded with superstitious reverence as long as it lived. The poor animal was thrown ashore upon a fragment of the deck to the distance of a mile and a half, and was discovered in an apparently dying state by one of the inhabitants; but by care it recovered, and no sooner did the faithful creature

revive, than the shore immediately opposite where the wreck of the Florida sunk, became its constant resort. Here it would sit, looking toward the spot, howling most piteously, and by force alone could it be removed from the place. The remarkable manner displayed by the dog so wrought upon the superstitious that it has formed a more lasting impression, through the ages that have elapsed, than the retribution which swept over three hundred of their fellow creatures.

**Malcolm Gorry's Revenge:** The scene of this legend is laid at a headland on the east coast of the Ross of Mull at a place called Malcolm's Point. The bluff is a thousand feet high. Malcolm Gorry was a henchman of the land of Loch Buy. One day the chief of Loch Buy had been deer-stalking and gave directions to Malcolm Gorry to guard a certain pass, and on no account to let the deer through. Like a rushing torrent the deer poured through, notwithstanding all the efforts Malcolm put forth. Loch Buy was frantic with rage, and ordered Malcolm to be seized and punished. He was bound with ropes and severely whipped. Malcolm vowed vengeance on his chief, and that he should leave no heir to his estate. The moment he was loosened, he sprang for the laird's only son and heir, and with the child in his arms fled to the peak that bears his name and threatened, if any one approached he would throw the boy off the cliff. Loch Buy writhed with grief, and begged his servant to spare the boy; and offered anything he could part with if he would spare his son. Malcolm demanded that Loch Buy, then and there, in his presence, he should receive an equally as severe a flogging, which was immediately complied with; but he still refused to surrender the son. Then he demanded that if Loch Buy did not immediately submit to mutilation, the child would be thrown headlong into the raging sea below. The moment that Malcolm saw that the demand had been meted out, he grasped the child tightly, leaped far out and fell into the abyss below.

**The Harper of Mull:** The Harper of Mull is one of the favorite traditions of that isle. The earliest record of it I have found is in Garnett's **Tour through the Highlands**. It was told to him by a native of Mull, and afterwards he read



it in a publication called the *Bee*, which he copied from. A harper lived in former times in Mull, was celebrated in his profession, and was married to a young woman of exquisite beauty whom he tenderly loved. He excelled all his contemporaries in taste and execution, which he owed in part to an instrument so admirably constructed that no artist could hope to equal much less surpass it. Next to his wife it was the pride of his life, and his constant companion. One winter the man and his wife set out on a visit to a relation who was sick and resided on the opposite coast. A snow storm overtook them and the wind blew keen and cold. Struggling forward, at last they reached the summit of a high hill they could not avoid passing. Here, being quite exhausted, the wife fainted. The harper exerted his efforts, with the utmost tenderness, in order to preserve her life; and perceiving traces of life he hastily gathered dry heather and with a flint struck a fire, and in the scarcity of fuel he broke up his harp to feed the flame with its fragments. While thus most anxiously engaged, a young man happened to be hunting in that vicinity, and seeing the smoke made towards it. He was greatly struck at seeing the situation of so beautiful a woman in distress, whilst she was so much distressed at sight of the stranger, that the husband dreaded a relapse. The youth made many protestations of sympathy and concern; and offered them some spirits and provisions he had with him, which were accepted with gratitude; for they were ill provided. After partaking of the refreshments, her spirits revived, and she seemed to make light of her situation. The joy of her husband was excessive, nor did he regret the loss of his favorite harp. He was pleased to see his wife exert herself to entertain the youth to whom they were so greatly indebted. The conversation soon became animated and particular, and even to an extent as might arouse one of a jealous disposition, but there was no such tincture in the harper's temper. The fact was, they were old acquaintances and lovers, but both deemed it prudent to play the stranger. The woman had been brought up by a grandmother, whose name she bore, and from whom her family had expectations. The grandmother's house was

in another island, and very near that of the youth's father. From early infancy they had been companions, and in all the pursuits of childhood had ever chosen each other as associates. In the pastoral life of the Highlanders, the chief employment was hunting, fishing, and listening to Keltic songs and tales. This way of life gave the youth frequent opportunities of seeing his fair one whose beauty continued to increase. This friendship was ripening into love, when her grandmother died, and then she returned to her native island, and her father's house. From that time until this meeting the two had not seen each other. He belonged to the class called "gentlemen" and she was a "vassal," or commoner of an inferior class, and between, there were not mixed marriages; but this had been no bar to their friendship. It was two years after their separation that the marriage took place, and on her part it was a prudential one. She had no objection to the harper, who was a man of property, and respected; she gave him her hand but he had no interest in her heart. Her first love lurked there, though reason and virtue exerted to expel him. She had acted her part in the marriage state with propriety. The meeting under such strange and romantic a condition, was too strong a temptation. The young man was also equally captivated; and guessing by her demeanor, and the language of her eyes that he still had a place in her affections, he listened, enamored, to her conversation, which in the presence of her husband, was lively and innocent. Hurred by the impulse of passion, he resolved to carry her off to a distant island, where both were unknown. The husband proposed to his wife that they should proceed on their journey, and the youth politely offered to accompany them for a few miles. On the way he found means to whisper his scheme and was glad to find her as impatient as himself to abandon her husband. At length they came to the foot of a mountain, where there was a deep woody glen. The woman now complained of thirst, and the husband, ever ready to please her, ran to a stream, which he saw at a distance, to secure for her the water craved. When he returned they had gone, leaving no trace behind them. Bereaved, both of his wife and harp,

the defrauded man exclaimed, in an agony of grief, "Fool that I was to burn my harp for her." The harper's heart was broken, and never did he play on that instrument again. His gentle spirit had received a cruel blow, and he lived a solitary, listless life for a few months, and then died a broken-hearted man.

**MacPhee's Escape:** About the year 1623 Malcolm MacPhee was one of the lairds of the isle of Colonsay. It is said that once he was about to enter Duard Castle, where a plot was formed to assassinate him; when entering, he was asked by the door-keeper, a MacGillivray, what road he had come. He replied that he had come down Glen Cannel. MacGillivray then inquired, "Am facadh tu m'eich-sa, agus t'eich fhein?" By a very slight change in the pronunciation of the last *t*, the words meant, "Have you seen my horses, and escape yourself?" MacPhee, who was a man of unusual quickness, took the hint, and making some excuse, turned back and escaped.

**Clan Battle of Port Bheathain:** A man by the name of MacGillivray lived in Glencannel who was a great favorite of the chief of MacLean. Very early in the morning one of MacLean's clansmen called at MacGillivray's house and desired to see him. He was informed that he was in Glen More deer-stalking and he could be recognized by his dog being white with one red ear. Arriving at Glen More he saw MacGillivray a short distance away walking along one of the mountain spurs. The man at once levelled his gun, and his victim at once was writhing in the heather. The murderer knew the esteem in which his victim was held by the Chief of MacLean, and fully realizing the consequence of his crime, took to flight, and on his way through the Ross of Mull, he stopped at Pennyghael and placed a burnt stick in the thatch above the door of a brother of his victim; then meeting another man he said to him, "Tell MacGillivray when he gets up, that a fine buck lies dead in Glen More." Arriving at the shore he found a boat, and in it passed over to Colonsay, expecting protection from MacPhee, its chief. When MacGillivray discovered the burnt stick and hearing the story of the dead buck in Glen More, he said, "For certain my brother is dead," and immedi-



ately proceeded to Glen More, and found his conjecture to be true. All the facts were placed before MacLean and he caused a searching inquiry to be made. Having discovered the ruffian was in Colonsay, he dispatched a messenger to that island to demand the head of the fugitive. MacPhee caused the murderer to be decapitated and sent the head to Mull with a slender twig passed through the eye-holes, to serve for a handle. This indignity to his dead clansman made the Chief of MacLean furious. "I told you to send me his head," he wrote to MacPhee, "but I did not want you to insult me by passing a twig through his eye-holes." The old enmity burst into a flame, and soon after the watchman on Dun-a'-Gheird saw a number of square sails bearing down on the coast of Mull. The little fleet had cleared away from Colonsay, filled with warriors, mail-clad, and armed with swords and spears. The destination was Mull, and the MacPhees intended to invade the glens and carry off the sheep and the cattle. That night the peaks of Mull were lighted up by signal fires, the first from Mam Kilfinichen, overlooking the spot where the invading host had landed, and was encamped for the night. The signal was repeated at Mam Kilfinichen, a ridge above Killiemore House, and three other peaks repeated the message. The response was instantaneous. From the glens and the clachans every one capable of bearing arms came forth with enthusiasm, fully armed and ready for battle, and before the break of day a small army was mobilized in the vicinity of Kilvickeon, with recruits continually arriving. The Chief of MacLean, an experienced warrior, was in command, and without delay the army advanced, with a reserve force left behind under cover of a small hill. The MacPhees resolutely marched forward to meet the advancing force. The impact of the contending forces was fearful as the clash and clang of spear and clamor resounded, with grim and hideous din and shouts of rage. On a given signal the Mull men began to retire, which led the men of Colonsay to believe that victory was at hand. Now the division hid behind the small hill, moved round the hill and furiously rushed upon the flank and rear of the MacPhees. This movement was wholly unexpected. Although

outnumbered, outgeneraled, and wholly unable to withstand the terrible assault, the MacPhees whirled round, broke through the lines and made their retreat to the shore, hotly pursued by the enemy. While launching and boarding their boats the Mull men fell upon them with uncontrollable fury, and slaughtered a great many. The tradition says that arms and fingers were lopped off in such numbers when the men were boarding their vessels that when they reached Colonsay that bucketfuls were taken out of the galleys. This battle was called "Blar Phort Bheathain."

**Legend of Alaster Colkitto:** Throughout the lands of the MacDonalds in the Western Highlands the favorite hero, during the times of Montrose, was Alaster Colkitto. He was a MacDonald, but connected by blood with the Campbells, with whom he quarreled. On his way to fight for King Charles he sailed to the Ross of Mull, where two of his sisters dwelt, and the son of one of them, a child, went to the shore to welcome his uncle. The child climbed up to the keel of an upturned boat on the shore in great joy at seeing Alaster, who beholding the boy on the boat asked his men if they knew who he was. Being answered in the negative, Alaster said, "Whoever he is, the grey eye of a Campbell is in his head. He at all events is not going to enlist with us, and he is the first living thing we have met on landing in Mull." So saying, he pointed his gun at the child, and fired, killing him on the spot. The mother was living in a cave at Sannaig, and he went to her and asked her if she were well off. "At times yes, at times poor enough," she replied. "Who are good to you? Is Gilbert MacCormick, the farmer near you, generous with the milk of his cows?" "He is kind to me himself," she answered, "but his wife, when he is away, will not give me a drop." Alaster, turning to his men, said, "Go down, lads and hough under the knees every second cow in MacCormick's herd." The men strictly obeyed, houghing every second cow, as belonging to the wife, and leaving the others as belonging to the husband. Alaster gave her some silver; but she soon found out that he had killed her child, and was filled with grief. She cursed him, and when Alaster learned what he had done, he

was very sorry, but thought he was justified by his belief in omens. The Mull men preferred to rise for King Charles under the banner of MacLean rather than Alaster, so he did not increase his force in Mull, and then sailed for Ardnamurchan.

**Famine in Mull:** The "Old Statistical Account of Scotland" records a tradition that the country side on both shores of Loch Scridain was densely populated in olden times, but during the Civil Wars in the time of Charles I. the able-bodied young men were called away, and only the old men were left to supply the homes, and these not being able to cope with the situation, a famine ensued which carried off the entire population bordering Loch Scridain save two families. Men and women fell by the roadside, and were buried where they fell, on account of the inability to remove them to the burial grounds of their fathers.

**Loch Buy's Two Herdsmen:** In 1602 Hector MacLean was laird of Loch Buy. He had two herdsmen, and the wife of one went to the house of the wife of the other herdsman, who had a pot on the fire. The first inquired, "What have you in that pot?" "Well it is," she said, "a drop of **brochan** which the good man will have for dinner." "What kind of **brochan** is it?" "It is **dubh-bhrochan**," said the hostess. This was a thin mixture of oatmeal and water. "Isn't he," said the first, "a poor man? Are you not giving him anything but that? I have been for so long a time under the laird of Loch Buy, and I have not drank **brochan** without a grain of beef or something in it. Don't you think it is but a small thing for the laird of Loch Buy though we should get an ox every year? Little he would miss it. I will send over my husband to-night, and you will bring home one of the oxen." When the night came the husband went over. The wife then sent the other away. One said, "You will steal the ox from the fold, and you will bring it to me, and we will be free; I will swear I did not take it from the fold, and you will swear you did not take it home." The two herdsmen then started forth. In those days they hanged a man on small provocation, without waiting for judicial procedure, and on the day mentioned



Loch Buy had a man hanged in the woods. The herdsmen kindled a fire near a tree in the woods as a signal to the one who went to steal. One sat by the fire, and the other went to steal the ox. The same night a number of gentlemen were in the castle at Loch Buy. During the evening a wager was made with the Laird that there was not one in his castle who would take the shoe off the man who had been hanged that day. The laird laid a wager that he could produce such a man. He called up his big lad MacFadyen and said to him if he intended to let the wager go against him. The big lad asked the value of the wager, and this was explained to him. MacFadyen agreed to take off the shoe and bring it to the castle. MacFadyen sallied forth and when he reached the spot, he saw the man who had been hanged, warming himself by the fire. He went no farther but returned in haste. He was asked for the shoe, but he replied he did not have it for the man who had been hanged "was with a wethy basket of peats before him, warming himself." "We knew ourselves," said the gentlemen, "that you had only cowards." A crippled servant said: "It is a wrong thing you are doing in allowing him to lose the wager. If I had the use of my feet, I would go and take his leg off as well as his shoe before I would let Loch Buy lose the wager." "Come you here," said the big lad, "and I will put a pair of feet that you never had the like under you." He put the servant round his neck, and off he went. Coming in sight of the man warming himself the crippled man begged to return, which MacFadyen refused. Then they went nearer to the man who was warming himself. The one sitting lifted his head and observed the ones coming. He thought it was the one who had gone for the ox, and addressing him said, "Have you come?" "I have," said MacFadyen. "And have you got it?" "Yes," replied MacFadyen. "Is it fat?" "Whether he is fat or lean, there he is," screamed MacFadyen, throwing the cripple into the fire, and taking to his heels, followed by the cripple on all fours, making his escape. The one at the fire presumed that he had been watched, and was now found out, at once started for the castle to make his peace with the laird. He was seen following by the cripple,

who thought it was the man who had been hanged. MacFadyen reaching the castle first, was asked if he had taken the shoe off the man. He said they had not, but was asked if the cripple was fat, and by this he was sure he had been eaten up. Then came the cripple, crying to be let in for the hanged man was after him. No sooner was this done than the man from the gallows begged admittance. The laird refused. "I am your herdsman," came the cry. Then he was let in. He then explained the plot to steal the ox, and he thought it was the other herdsman who had returned, and it was that made him ask if it was fat. All this was a source of much merriment with Loch Buy and his guests during the remainder of the night, keeping the herdsman telling how it all happened. The one who went to steal the ox returned to the tree where he had left the other herdsman, but found no one. He began to make a thorough search and finally saw the one dangling from the tree. "Oh," said he, "you have been hanged since I went away, and I will be to-morrow in the same plight that you are in. It has been an ill-guided object, and tempting of women that sent us on the journey." He then took the man down, and going over the hill, through dirt and mud carried the body to the house of the other woman. He knocked at the door and entered. The woman addressing him said, "How have things happened with you?" "Never you mind, whatever; but, alas! he has been hanged since we went away." The woman raised a great outcry. "Do not say a word," said he, "or else you and I will be hanged to-morrow. We will bury him in the garden, and no one will ever know about it. And now I will be returning to my house." The one who had gone to the castle returned to his home early in the morning and knocked at his door. His wife remained silent. He then called out for admittance. "I will not," said the wife, "for you have been hanged, and you will never get in here." He then went to the house of the other herdsman, and there called to be admitted. "You will not come in here," was the answer. "I got enough carrying you home on my back, after you had been hanged." At the end of the house was a large window, and there he went and said, "Get up and get a light, and you

will see that I have not been hanged any more than yourself." He recognized his companion and kept him until morning. Then they talked together, telling each other all that had happened, and then went to the castle and informed Loch Buy all that had occurred. When Loch Buy heard their story all was forgiven and every year after he gave each of them an ox and a boll of meal.

**A Creach:** A creach was a common affair in the Highlands, and a favorite method of Mull men for obtaining cattle especially from their enemies. There was greater or less danger attending it. A party of Mull men set out for the island of Luing on a predatory expedition, and when the night was far advanced landed at Camus-cairble, with all possible secrecy. Near that port, Marquis, tenant of Baile-chuain, had a herd of goodly cattle, upon which the party laid unsparing hands. Having placed on board their barge all the cattle it would hold, they slaughtered one on the shore for immediate use. Marquis had been following them, and obtaining a good view from a height near at hand, discharged an arrow, which pierced the hand of one of the men engaged in flaying the ox. Fearing an attack in force, the marauders took to their boats, and without delay, put to sea, leaving the slaughtered animal on the shore. At the time there was a breeze of north wind blowing which rapidly moved the boat, and hugging the shore they were at an advantage. Marquis anticipating their course, crossed Cuan Ferry, hastened to the north end of Easdale Sound, where it was narrowest, and hid himself at a point ever after called, Rudha Mhic Mharcuis—Marquis Point. When the barge came within range he shot into it, arrow after arrow, with such fatal effect that not one escaped with life. He then secured the boat with all that it contained.

Another story states that in the eighteenth Century seven men set out from Crogan, Mull, on a maurading expedition and landed at a point two and one half miles south of the present site of Oban. They directed their course inland until they arrived at Muckairn, and then proceeded to lift cattle. They first seized a white cow belonging to a poor man who resided at a place called Larach-a'-Chuodall, a short distance



above a waterfall that tumbles into the river Neaunta. Driving the white cow along with them, they turned to Glenlonain where they lifted cattle as they passed along. Their spoil consisted of four cows and three stirks. The cattle being missed, five men started in pursuit, and easily traced them, as the ground was covered with snow. The party was overtaken at Gallanach-beag, some of the cattle on the shore and some in the boats. The parties immediately joined in combat, resulting in five of the marauders and three of their pursuers being slain. All the cattle were secured and taken back to their homes.

**Creach of Malise MacLean:** Malise MacLean was the second heir of MacLean of Torloisk, in Mull, and sometime before 1745, made the last raid into the island of Tyree, which had always an inviting prey for plunderers and pirates. The given name of Malise MacLean is a most uncommon one among the MacLeans, and also of any of the West Highland clans. The name was bestowed owing to the younger member of Torloisk's dying early in life. The sages of the country advised Torloisk to give the new addition of his family the name of the first person he met on the way to have the child baptised, which proved to be a poor beggar by name of Malise. A name thus given was deemed proof against evil. Being without prospect of an estate, Malise thought he would go to Tyree, and piece by piece he would obtain landed property for himself. He came to have the half of the township of Baile-meadhonach, married and had descendants. One day a galley, with sixteen men on board, came to Soraba beach, the men landing and collecting every animal about the place. At the time Malise was fishing at the rocks in Kenavara Hill, and on coming home learned what had been done, and asked his neighbors what they meant to do, and would they go with him to turn the raid. All refused through fear of being killed, as the raiders were strong. He said to them, "I prefer to fall in the attempt, rather than let my cattle be taken." Seizing his sword he followed the marauders. Arriving near the freebooters he was ordered to leave the road, or he would feel the consequences. He answered, "I will not leave, and the conse-

quences will be to you, until I get my own." This he received, and then asked for the cow of a poor woman of the same township as himself, and getting this, he said they might do with the rest as they pleased. The robbers drove the rest of the animals to the beach, threw them down, tied their forelegs together, placed them on bearers or planks and carried on board the boat, and rowed away. No one knew whence they had come nor whither they went.

It is a tradition in Scotland that the MacLeans of Loch Buy, Mull, were the worst cattle thieves in that country. True, they did not look upon the creach in that light.

**The Big Lad of Dervaig:** The story of the Big Lad of Dervaig is one of comparatively recent times, and is thus narrated:

"The Big Lad was living at Dervaig, in Mull, with his father, son of Fair Neil of Dervaig. This lad, as he grew up to manhood, became noted for his great strength and prowess, as well as for his handsome person. At the same time he was reckless and foolish. Despising his father's reproofs and heedless of his counsel, advice or admonitions, he went on in his mad career until at last he purloined money from him, with which he bought a ship and went sailing away, none of his friends knew whither. After some years he returned home, broken-down in appearance, empty-handed, and a complete 'tatterdemalion,' having wrecked his ship on the coast of Ireland, and lost the wealth he had accumulated to repay his father, who was now dead. The grieve had the land. The grieve told him about his father's death, and advised him to go to his father's brother, Donald, son of Fair Neil, who had Hynish, Tyree, at that time, and whatever advice he would get from him, to follow it, and he (the grieve) would give him clothing and means to take him there, on condition of being repaid when he returned. As there was no other way open to him of redeeming his past errors, he agreed to the grieve's conditions and went to Tyree to his uncle, by whom he was coldly received. 'What business has brought you, and where are you going when you have come here?' 'To ask advice from yourself,' he said. 'Good was the advice your father had to give, and you did not take it; what I advise you to do is, to go and enlist in the Black Watch, and that will keep you out of harm. You will stay here to-night, and I will give you money to-morrow morning to take you to the regiment,' his uncle said. His uncle was married to a daughter of Mac



Lean, Laird of Coll. Her husband did not tell her of his nephew's arrival, as he was displeased at his coming. When the Big Lad was leaving the house next morning, she saw him passing the window and asked who the handsome-looking stranger was. On being told, she made him return to the house, gave him food, drink, and clothing, and on parting, money to take him on his way. He returned to Dervaig, paid the ploughman his due, and went off to the wars. At the first place he landed, said to be Greenock, a pressgang was waiting to seize whoever they could get to suit the king's service, and on seeing this likely man they instantly surrounded him, to carry him off by force. He turned about and asked what they wanted with him. They said, 'To take you with us in spite of you.' When he understood their intentions he opened his arms to their widest extent and drove all those before him, eighteen men, backwards into the sea, and left them there floating to get out the best way they could. He then made his way till he enlisted in the Black Watch, then on the eve of leaving for America, where it remained for seven years. During that time the Big Lad won the esteem and commendation of his superior's in rank, by his exemplary conduct and good bearing, as well as the admiration and affection of his equals, to whom he was courteous and forbearing. When the regiment was returning to England, the officers frequently spent their leisure time, on board the man-of-war that brought it home, playing dice. One day, when they were at their games, the Big Lad was looking on, and he saw a young man, one of the English officers, insolently, but more in jest than in earnest, striking on the ear the colonel of the regiment, who the Big Lad knew, was a Highlander. When he saw the insult was not resented, he said in Gaelic to the colonel, 'Why did you let him strike you?' 'You are then a Highlander,' the colonel said to him, 'and you have been with me for seven years without telling me that you are.' 'If you would do what I ask you, I will make you one that he will not do the same thing to you again,' he said to the colonel. 'What do you want me to do?' the colonel said. 'That you will write out my discharge when we reach London,' he said. But a soldier cannot get his discharge without an order under the crown,' the colonel said. 'Write what you can for me and I will not plead for more,' he said. 'Write that itself,' he said; and he got it written. Next time the play was going on, the Big Lad looked on, and when he saw the same one striking the colonel again, he went to him and asked him why he did it. The reply he got was that soldiers were not allowed to question their officers. 'This is my way of excusing myself,' the



Big Lad said, giving him a blow he had cause to remember all his life, if he ever recovered from it. The soldier was sentenced to be severely punished, but on arriving in England, he deserted and became a fugitive. The great esteem in which he was held prevented anyone from hindering his flight. He got ashore at night among the baggage, and harbor lights not being numerous in those days, he could not easily be seen making his escape. Whenever he got his foot on land he set off, and during the remainder of the night he ran on flying from pursuit. In the day-time he hid himself under hedges and haystacks, and next night fled on. On the following day he was becoming exhausted, and he ventured to ask food at a wayside house. As his appearance was that of a poor soldier he got scanty fare, but he asked with civility for better food, and it was given to him. While he was taking it two strangers came into the same room with him; and seeing his table well supplied while their own was poorly furnished, one of them said, 'It is strange to see a Highland soldier with good food, while we have next to nothing,' and he went over and swept away all the meat from the soldier's table to his own. The soldier called the mistress of the house and asked her who the men were. She said they were travellers, and she asked them why they took the meat from the soldier's table, and told them if they had in a civil manner asked better food for themselves they would have got it, instead of raising a quarrel. The soldier said he would settle the quarrel; and finding a large iron hoop at hand, he straightened it (a fathom in length) and flung it round the head of the one nearest him, then twisted in a noose and put the other one's head in the remainder. He then drew them both out after him, and left them on the high road. 'Now,' he said to them at parting, 'you can travel on, for you will not come out of that tie till you are put in a smithy fire.' He then returned to pay the hostess, who said to him, 'You do not appear to have much money.' 'I have seven day's pay of a soldier left to pay my way,' he said. 'Good youth,' she said, 'here is double the amount to you, to take you on your journey, and I am sufficiently repaid by your ridding my house of disagreeable guests. He took the gift thankfully, and turned his face northwards, to come to Scotland. The next evening, he saw a fine house, to which he went in the dusk, and asked permission to warm himself. He was allowed to enter, and while standing with his back to the fire, the daughter of the house saw the handsome stranger, and she told her father. He desired food to be given to him, and that he was to be sent where he was. When she went with this request, the soldier

asked who her father was. She said he was a nobleman. 'A soldier is a bad companion for a nobleman,' he said. He went with her and saw her father, a grey-haired man in a chair, looking about him. The soldier was asked to sit down. After conversing some time, the old man said, 'Young man, I have a daughter here who gives me much trouble to keep her company. If you can play cards, take my place at the table; there is a money reward for every game won.' 'I have no money,' the soldier replied. 'I will lend you some,' she said. The play went on till he won six games, one after another. He then wanted to stop playing, and offered her back all the winnings, but she would only take the sum she lent him, saying the rest was rightly his own. He was to remain there that night, and was not to go away in the morning without telling them. Being afraid of pursuit, he went away at daybreak. He had not gone far when he knew that a horseman was coming after him. He waited to see if he was sent to get back the money he had won at the card table; but it was a messenger with a request to him from the nobleman to return to the castle. When appeared the nobleman chid him for leaving the castle unknown to him, and told him how his daughter had fallen in love with him, and had resolved never to marry anyone else. The soldier said, 'A soldier is a poor husband for her.' The nobleman was convinced that he was not a common soldier whatever circumstances had placed him in that position, and said he preferred his daughter's happiness to wealth or rank. He remained with them and married the daughter; and when he laid aside the soldier's dress, there was not his equal to be seen in the new dress provided for him. He was esteemed for the dignity of his demeanor as much as he was admired for his fine appearance, and he lived without remembrance of his past misadventures, in the enjoyment of happiness and prosperity. In those days news travelled slowly, newspapers appearing only once or twice a year in populous villages, and they did not reach remote places. In one which came to the nobleman at this time, there was an account of two men tied in an iron rod who were being exhibited at a market town in England. He went with the nobleman and his friends to see this wonder, the two who were in the union. Whenever the men saw the Highlander they said to him, 'If you were dressed in the kilt, we would say you were the man who put us in this noose.' 'If you had been more civil,' he said to them, opening the coil, 'when you met me, you would not to-day be fools going through England with an iron rod round your necks.' On this he was cheered by the people, and if he was held in esteem before, he was much more on his re-



turn home, where he remained and became a great man, beloved and esteemed to the end of his life."

**The Press Gang:** The press-gangs, employed by the English government for the purpose of forcing men into the army and navy, were composed of the most desperate characters. They were the terror of all poor men, but well supported by the government and its officers. The infamy of the navy had reached Mull, for half a dozen seamen who had been impressed lived there, and had related their sufferings. William MacLean and his sons, Ranald and Roderic, were successful fishermen of Mull. One night the father, in company with other fishermen prepared to smuggle some whiskey from a neighboring isle to the mainland. On reaching the beach they were terrified by the arrival of two boats that belonged to a ship of war in the offing, and had come for the purpose of impressing the fishermen along the coast. MacLean advised his friends to warn at once all the fishermen to meet him at a given place to devise means for protection. He went to his own house, armed his two sons and himself with broad-swords and then repaired to the trysting-place, where fifty men and boys had assembled. MacLean, whose terror had given place to indignation, counseled to cut off the gang, which numbered thirty men, all fully armed and led by a lieutenant. "It is well said," replied one of his neighbors. "You lead us William." Boys gave the report that the gang had broken into a house, and was terrifying women and children. The fishermen, led by the undaunted William, crawling upon their hands and knees, surrounded the house. On a given signal, the fishermen sprang to their feet, and in less than a half hour had annihilated the entire gang. The fishermen retired to the hills, and William called upon the laird, an old soldier, and informed him what happened. The laird was not at all displeased, but, being apprehensive of the consequences, advised William to leave the island with his family, and proffered him money to bear his expenses. The next morning the brig signaled for the return of the boats. The commander landed and was soon informed by Sir Archibald MacLean of the fate of the press-gang. "I will shoot every one of the mur-



derers!" exclaimed the commander. "So you may," replied Sir Archibald coolly, "If you can catch them." "I'll land my whole ship's company, and hunt them to death." "How many men have you, sir?" "A hundred." "You will require a thousand," responded Sir Archibald. "The whole island is in arms, and mind sir, these men are Highlanders, men who would rather fight at any time than eat." "Are there no civil officers here?" "None, when a man does not behave himself he is expelled from the island, and if he returns he is killed, and no questions asked." "How can you live in such a community? What safeguard have you for your life and property?" "Safeguard enough. These wild folks are my kinsmen. There is not one of them who would not risk his life to serve me." "If such be your influence, then, in the king's name, I command you to produce the murderers of my boats' crews." "Name them, sir, and so I will." This was the last attempt at impressment in Mull during that war with Napoleon. Taking the advice of Sir Archibald, William embarked his wife and two sons in a fishing boat, and, after much privation, landed on the island of Pomona, the mainland of the Orkneys. Here he settled upon a small farm, and changed his name to Bruce. He went upon several whaling expeditions and was successful. On the return voyage of the last one, he, and all the rest of the crew, were impressed by a frigate. He was then forty-five years of age. His wife, when this fresh disaster befell her, cursed the house of Hanover as the cause of her bereavement, and told her sons if the Stewarts were on the throne their father would not have been dragged away like a thief. In less than a year her two sons were torn away and impressed into the service. Both sons were possessed with good natural endowments and by exemplary conduct and daring arose to the rank of lieutenant. The father filled the office of gunman. As all three were separated, they were ignorant of the other's fate for five years; but all three sent money to Mrs. Bruce, the name by which she was known. In 1801, the fleet was sent to Egypt to act in concert with the land forces. Seamen were frequently employed on shore to cover the movements of land forces. In one of these opera-

tions a boat's crew, consisting of fifteen belonging to the admiral's ship, was surrounded by a French force numbering two hundred. The sailors, cutlass in hand, violently threw themselves on the French, making great havoc. Conspicuous among the sailors was the gun man, who, at every blow, brought down a man, and made a broad pathway in the conflict. When the French fled, the gunman, far ahead of the rest, was in pursuit, and actually ran down twenty of the enemy and made them prisoners. Sir Sidney Smith witnessed the heroic daring of the gunner, and sent his lieutenant to inquire his name. "My brave fellow," said the lieutenant, slapping him familiarly on the shoulder, "Sir Sidney Smith wishes to know your name, that he may report you to the admiral. "My name is William MacLean; no, wait there, I'm adrift, its Bruce." The lieutenant started back; he could not believe his eyes; his father stood before him, and knew him not. "Bruce, did you say? and from the Orkneys?" The gunner raised his eyes; he knew his son, his first born, Ranold, at a glance, and in a moment they were locked in each other's embrace. Sir Sidney Smith hastened to the spot, and congratulated them. The father was promoted to be sailing master of one of the ships, and by the close of the war the father and sons attained post rank and retired to the Orkneys. Notwithstanding the wealth and honor which the young men had acquired, they never forgave the press-gang that impressed them. All concerned in it they publicly kicked and horse-whipped. The bitterness of their feelings when dragged from their homes was never forgotten.

**A Ceilidh Story:** A story has thus been told:

"There once stood a kiln on the southwest coast of Mull, where men and even boys were accustomed to meet for the purpose of playing cards, telling stories, singing songs, and other amusements. It was, in fact, a rough kind of Caillidh house. It happened one night they were telling stories, and the law, as they called it themselves, that they had, that every one who entered the kiln should have to tell a story. They were sitting in a row round the fire, with the owners of the kiln at their head. It was he that had to tell the first story, and the nearest to him the next, and so on till they would all tell one story each. Some fellow unaccustomed to their man-

ners came in among the company on that night. When his time came for telling a story he hadn't any to tell, and the other fellows were on the point of offering him violence, when the old man relieved him from his troubles by telling him to go out and put some straw in a hole that was in the wall to keep out the wind. As he was standing out at the window, he happened to look towards the shore, and to his great dismay saw a ship on the point of being cast on the rocks by the storm. He hastened down to the shore as quickly as possible, and on finding a punt near at hand, he jumped into it and rowed out towards the ship. But before he got half-way out, the wind shifted and drove him away from the land, in spite of all the efforts he made to regain it. He was driven away past Colonsay, Islay, and Jura, and all the way until he landed on the north coast of Ireland. The point in which he was cast ashore in a little creek, where a little cottage stood about twenty yards above the shore. This cottage was inhabited by an old woman and a young girl, and along with it they had a small craft. The girl's father had died about a month before the young Mull man came, so that they hadn't any one to keep the craft in order. Therefore the young girl and the castaway fellow made an agreement and were married within the short time of a week after his landing in Ireland. He lived very happily with his wife and mother-in-law for four years, and was the father of four children, before he left them. But as illfortune had driven him thither, he was driven back again by the same means. For, as he was out one night fishing, a storm came on so suddenly, that he was driven from land, back the same way as he had come, until he had landed in Mull, where he had started from. He went ashore and walked up to the kiln, where he was greatly astonished at beholding the same individuals he had left there when he went away sitting in the same place, and everything exactly in the same condition as he had left them. The old man asked him if he had any story to tell now. He told him that he had, and he related his adventures since he left them. The young fellows began to laugh at him, but their laughing was soon brought to an end, when the old man told them that the young fellow had only seen a vision which was caused by his means, for he was the possessor of what they called Sgoil dhubh—black art. But the deep impression wrought on the young fellow's mind could never be effaced. So he went home that night, mourning for the wife and children that he had left in Ireland."



## CHAPTER X.

### MEDICINE

Whatever may be the situation of man; however great his opportunities, or strong his constitution; still, he is subject to pain, misery and death. He dreads pain and shrinks from it, and when it is upon him he seeks to escape from it by the application of some balm, or partaking of some potion; and from time immemorial he has turned to the vegetable kingdom in hopes to find relief. To the vast majority of mankind medicine has been a charm,—a profound mystery, and hence imposition has always been flagrant.

The natives of the Highlands of Scotland have ever been known to be a healthy and vigorous race. The **Old Statistical Account** speaks of the people of Mull as healthy and attaining to long life; with few diseases known, though fevers not uncommon.

**Diseases:** James Robertson, in 1788, visited Mull, and under "diseases and remedies" says:

"The diseases that the natives are most subject to are coughs, sore breasts, asthmas, cancer, a dry scabby eruption of the skin, itch, scropholous, tumors, fevers, and fluxes. The children are much troubled with worms, for which they use an infusion of the **Myrica gale** or Goul. The women use a decoction of the **Thalectrum minus** for obstructions of the menses, which they are frequently troubled with, also the girls, when they happen to prove with child, unmarried, are said to use a decoction of the **Lycopodium selago** in order to effect an abortion. The small pox have been inoculated on two children here. They visit this Isle once in six or seven years in the natural way, and are frequently mortal."

On the other hand, Pennant who made his **Tour** in 1772, in speaking of the diseases in the Highlands, in general, observes:

"The common diseases of this country are fevers and colds. The putrid fever makes great ravages. Among the

*nova cohors februm* which have visited the earth, the ague was till of late a stranger here. The **Glacach**, or, as it is sometimes called, the Mac-Donalds disorder, is not uncommon. The afflicted finds a tightness and fulness in his chest, as is frequent in the beginning of consumptions. A family of the name of **Macdonald**, an hereditary race of **Machaons**, pretend to the cure by **glacach**, or **handling** of the part affected, in the same manner as the **Irish Mr. Greatrack**, in the last century, cured by stroking. The **Macdonalds** touch the part, and mutter certain charms; but, to their credit, never accept a fee on any entreaty. Common colds are cured by **Brochan**, or water gruel, sweetened with honey; or by a dose of butter and honey melted in spirits, and administered as hot as possible. As I am on this subject, I shall in this place continue the list of natural remedies, which were found efficacious before they began to 'Fee the Doctor for his nauseous draught.'

Adult persons freed themselves from colds, in the dead of winter, by plunging into the river; immediately going to bed under a load of clothes, and sweating away their complaint. Warm cow's milk in the morning, or two parts milk and one of water, a little treacle and vinegar made into whey, and drank warm, freed the highlanders from an inveterate cough. The chincough was cured by a decoction of apples, and of the mountain ash, sweetened with brown sugar. Consumptions, and all disorders of the liver, found a simple remedy in drinking of buttermilk. Stale wine and bran made very hot, and applied to the part, freed the rheumatic from his excruciating pains. Fluxes were cured by the use of meadow sweet, or jelly of bilberry, or a poultice of flour and suet; or new churned butter; or strong creme and fresh suet boiled, and drank plentifully morning and evening. Formerly the wild carrot boiled, at present the garden carrot, proved a relief in cancerous, or ulcerous cases. Even the faculty admit the salutary effect of the **carrot-poultice** in sweetening the intolerable faetors of the cancer, a property till lately neglected or unknown. How reasonable it would be therefore, to make a tryal of these other remedies, founded in all probability, on rational observation and judicious attention to nature! Persons affected with scrophula imagined they found benefit by exposing the part every day to a stream of cold water. Flowers of daisies, and narrow and broad leaved plantane, were thought to be remedies for the **ophthalmia**. Scabious root, or the bark of ash tree burnt, was administered for toothache. The water **ranunculus** is used instead of **cantharides** to raise blisters."

**Medical Attendance:** The people of Mull were exceed-

ingly fortunate in having "a race of doctors" who took a deep interest in their welfare, and who were governed by practical common sense. Their influence long continued for good, even after their race had vanished. While the medical profession has always been greatly commercialized, yet the Beaton's were free from that charge. Their usefulness extended over several centuries and took a wide range in Scotland. One of them left a manuscript, still preserved, devoted to medical, metaphysical and mathematical discussions, all in Gaelic. The name is sometimes written Bethune.

One physician, and one alone, stands out on the horizon of Mull, for greatness and pronounced ability, and that is John Beaton. Many traditions concerning him are preserved in the folk-lore of the island. The trend of these stories indicates that he positively knew that medicine did not cure, and that the principle thing was to ease or control the mind.

When the Beaton family first became doctors is unknown. In 1408, a charter of lands in Islay, was written in the Gaelic language, in the usual form of Latin characters, by Fergus Beaton, generally called the Mull Doctor. Preserved in Edinburgh is a manuscript written in 1530, in Gaelic, attributed to John Beaton, one of the family of physicians. Later three brothers became quite celebrated for their skill in medicine. One was called John, known as the Olladh Muilleach, or Mull doctor. Another was Fergus, who lived in Islay, called Olladh Ileach, and the third was called Gilleadha, who was a herbalist, and employed by Fergus to gather herbs and prepare them for use.

This narrative is concerned with John, the most celebrated of that race, who lived at Pennyghael, in Mull. Near his residence he had a botanical garden where he raised many different kinds of plants, with which he experimented, using such tests as should indicate what effect would result when administered for various diseases. It is probable that to this garden may be traced many exotic plants that long continued to be used for curative and other purposes.

Some of the legends relating to Dr. John Beaton are worthy of preservation. It is related that the wife of a man



who was suffering from rheumatism consulted him. He went to see him bringing a birch rod, and removing the man from his bed, ordered the wife to apply the rod violently upon the back of the patient, and chase him until the doctor should order her to desist. He forced her to persist until the poor man perspired freely, and become supple, and freed from pain. A certain man went to see him to be treated for sore eyes. After an examination it was pronounced that he was more in danger of suffering from horns on his knees which would soon appear. The patient greatly alarmed appealed to him to save him from so great a calamity. "No way," said the doctor, "but by keeping your hands on your knees for three weeks. At the end of that period come to me, that I may see how you get on." "Well," said the doctor, "have the horns made their appearance?" "No", said the man. "Have you attended to my advice?" "Oh, yes," said the man, "I have continually, night and day, kept my hands on my knees." "How are your eyes?" "My eyes are quite well," replied the patient. "Very well, go home and keep your mind quite easy about the horns, and don't rub your eyes."

At one time MacLean of Loch Buy was dangerously ill from throat affection, being a formation of a huge abscess near the larynx, which interfered with his breathing. The medical skill was in attendance without favorable results. Dr. Beaton was sent for and made a minute examination of the affected parts, in the presence of several other physicians. He then ordered every person out of the room, and made a very loathesome powder, and placed it on a table near the patient's bed. The professional men were admitted, and immediately they began to examine the potion,—Beaton meanwhile sitting unconcernedly near the fire and seemingly paying no attention to the other sons of Esculapius. The sick man keenly observed all that was taking place, and when he realized the effect the tasting of the powder had on the doctors, the strain on his risibles was so severe that the suppressed laughter burst the abscess in his throat, and in a few minutes the sought for relief was obtained. Beaton had realized that the only way to reach the internal abscess was by provoking

laughter in the patient. It is related that Beaton's daughter became seriously ill with a disease that baffled his diagnosis and treatment, and which terminated fatally. An autopsy revealed a live frog in the intestines, which the father kept for a long time, constantly varying its food. One day, during his absence from home, the frog was given nettle soup, and a very short time afterward was found dead. On learning the fate of the frog and its cause, Beaton cried out, "Alas! alas! how easily I could have cured my daughter had I known that a medicine so simple could have counteracted a disease so treacherous." In changing the food of the reptile the motive was to ascertain what vegetable would kill it. After that he recommended nettle soup every spring. Even to this day the older folk follow the physician's advice, and nettle soup is the favorite during that season, and is claimed to have great virtue in giving tone to the system. At another time, in company with a friend, Beaton was passing a house in the Ross of Mull, where a number of women were waulking, or fulling cloth. A young woman with a beautiful voice was singing a Gaelic ditty. The physician remarked, "'Smath an guth air-uachdar losgainn," 'tis a good voice on top of a frog. It was supposed that the lady had a complaint similar to that of his daughter. At that time it was believed that an egg of a frog could be swallowed from a pool at night; and owing to this circumstance many people in Mull are very careful about drinking water after nightfall. The end of Dr. John Beaton was tragic. The king of Scotland determined to know who was the ablest physician in his realm. Feigning sickness, he summoned twenty-five of the most noted physicians to make a diagnosis of his complaint. Among those summoned was Dr. Beaton. The people learning that he would at once depart for Edinburgh, gathered around him and asked advice as to their health during his absence; to which he replied, "Be cheerful, temperate, and early risers." He then took his departure. The king refused to be examined, and even to be seen by any of the medicine men. Beaton at once divined the trick, and was received into the king's favor. This aroused the jealousy of the others, who entered into a conspiracy to

destroy him. The inn-keeper of the first stage-house was bribed to carry out their plot. A short time after they had left the inn, Beaton and his servant arrived. Beaton asked for a cup of water which was handed him. The moment he swallowed it, he pressed his hand against his chest, and called for milk. He was informed there was none in the house. He then ordered his servant to go to the kailyard and bring him some cabbage, but he found none. "Well," said Beaton, in the agonies of death, from the virulent poison which the inn-keeper had placed in the water which he gave him, "take care of yourself and get home; I am poisoned." Within a few minutes he breathed his last. The villans had removed every antidote to the poison administered. His tomb is in the sacred isle of Iona.

Martin, in his **Description of the Western Isles**, says:

"Several of the inhabitants of Mull that they had conversed with their relations that were living at the harbor (Tobermory) when this ship was blown up (Florida, 1588); and they gave an account of an admirable providence that appeared in the preservation of one Doctor Beaton (the famous physician of Mull) who was on board the ship when she blew up, and was then sitting on the upper deck, which was blown up entire, and thrown a good way off; yet the doctor was saved; and lived several years after."

It will be particularly noticed that whatever treatment is resorted to in disease, the remedies are successful, with incantations, vegetable or mineral. The general tendency of disease is to rectify itself.



## CHAPTER XII.

### PLANTS IN DOMESTIC USE

The uses of plants vary greatly. Some are abandoned and others added. Some have been previously noted. In the following list reliance is wholly placed in Lightfoot's **Flora Scotica**, with the knowledge that the list is not complete, though all are found in Mull.

**Food:** *Cardamine hirsuta*—hairy ladies' smock—young leaves used in salad.

*Prunus spinosa*—black thorn—the fruit makes a fragrant wine.

*Prunus avium*—cherry tree—fruit agreeable to taste, makes wine, and by distillation a strong spirit.

*Rosa canina*—briar rose—the pulp of the seeds mixed with wine and sugar makes a fine jelly.

*Eryngium maritimum*—sea holly—young tender roots eaten the same as asparagus.

*Potentilla anserina*—wild tansey—made into bread, having been known, during the scarcity of food, to support the inhabitants for months together.

*Ligusticum scoticum*—scotch parsley—eaten raw as a solid, and also boiled as greens.

*Daucus carota*—wild carrot—highlanders are fond of chewing the roots and esteem them as wholesome and nutritive.

*Sambucus nigra*—common elder—berries used to make a wine having something of the flavor of frontinac, and the young umbrels, before the flower expands, are used for pickling.

*Galium verum*—yellow ladies' bedstraw—a strong decoction used as a runnet to curdle milk. To this highlanders add the beans of *urtica dioica*, or stinging nettle, with a little salt.

*Vaccinium myrtillis*—whortleberries—highlanders eat the berries in milk, and sometimes make them into a jelly mixed with whiskey to give it a relish.

*Vaccinium vitis idæa*—red whortle berry—eaten by high-

landers and regarded as wholesome and cooling.

*Erica cineria*—fine leaved heath—young tops alone used brew a kind of ale, and also makes a very potable liquor by mixing two-thirds of the tops to one third of malt.

*Stachys palustris*—clower's all-heal—in times of necessity has been eaten either boiled or dried, and made into bread.

*Myrica gale*—sweet willow—highlanders sometimes use it instead of hops for brewing beer.

*Empetrum nigrum* black berried heath—highlanders frequently eat the berries, but not desirable.

**Domestic Arts:** Domestic art is only limited by the state of civilization. So far as history records there is no evidence that the Highlanders were ever savages. Hence a wide range may be indicated in the domestic sciences, and the service of plants utilized.

*Iris pseudacorus*—yellow water flower de luce—roots used to dye black; boiled with copper to make ink.

*Galium verum*—yellow ladies bedstraw—roots used to dye a very fine red. "Their manner of doing it is this: they first strip the bark off the roots, in which bark the principle virtue lies. They then boil the roots thus stripped in water, to extract what little virtue remains in them; and after taking them out they last of all put the bark into the liquor, and boil that and the yarn they intend to dye together, adding alum to fix the color."

*Juncus conglomeratus*—cluster flowered rush—used to make wicks for candles, and the pith to make toy baskets.

*Vaccinium myrtillus*—whortleberry, dyes a violet color, but must be fixed with alum.

*Polygonum hydropiper*—arsmast—dyes yellow.

*Erica cinera*—fine leaved heath—used for many economical purposes, among which to cover houses, bound into ropes to hold down the thatch, tan leather, to make beds by placing roots downwards and tops upwards, thus making sleep comfortable and refreshing.

*Prunus spinosa*—blackthorn—will dye woolen of a red color. The juice, with vitroil or copperas, will make good ink.

*Spiraea ulmaria*—meadow sweet—used in tanning leather.

*Rosa canina*—briar rose—the bark with copperas dyes black.

*Inula helenium*—elecampane—bruised and macerated in wine, with balls of ashes and whortleberries, dyes a blue color.

**Betula alba**—birch tree—highlanders use the bark to tan leather and makes ropes; the inner bark to write upon; the wood anciently for arrows, and now for plows, carts and rustic implements, bowls, ladles, hoops, charcoal, soot for lamp-black and ink. The small branches serve highlanders for hurdles, and side fences to their houses.

**Quercus robur**—common oak—highlanders call the oak, "The king of all the trees in the forest." The bark is used to dye yarn a brown color, or mixed with copperas, a black color. The sawdust from its timber and the leaves used for tanning, but inferior to the bark. Juice pressed from the oak galls, mixed with vitril and gum arabic makes ink.

**Corpinus betulus**—horse beech tree—the inner bark dyes yarn a yellow color.

**Pinus sylvestris**—scotch fir—Yew trees have served more purposes. The tallest and straightest for ship-masts; timber for domestic purposes, flooring, wainscoting, making beds, tables, chests, boxes, tar, pitch, turpentine; the resinous roots used by highlanders in small splinters to burn in place of candles.

**Salix caprea**—common sallow—bark used to tan leather, wood used to make handles for hatchets, prongs, spades, cutting-boards, and whetting boards for shoemakers.

**Empetrum nigrum**—blackberry heath—boiled in alum-water will make dye yarn of a black fuscous color.

**Myrica gale**—sweet willow—used to garnish dishes, and also to place in between linen and other garments to give a fine odor, and also to drive away moths.

**Pteris aquilina**—female fern—a most excellent fertilizer for potatoes, and never fails to produce a good crop; a good litter for the stable; when dried makes a brisk fire for baking and brewing; used in preparing kid and chamois leather; ashes made into balls, used to wash linen, also sold to glass makers; used to thatch houses.

**Animal Food:** To what extent the plants are and have been used as food for animals, I have been unable to determine. However, the following may be noted.

**Nymphaea lutea**—yellow water lilly—swine are fond of the leaves and roots, and the smoke of it drives away crickets and cock-roaches.

**Ulex europaeus**—furge—excellent fodder for horses, sheep and cattle.

**Trifolium repens**—white creeping trefoil—excellent fodder for cattle.



**Lotus corniculatus**—bird's foot trefoil—excellent fodder for cattle.

**Vicia cracca**—tufted vetch—said to be good fodder for cattle.

**Vicia sepium**—bush vetch—good fodder for cattle.

**Lathyrus pratensis**—yellow vetching—excellent fodder. The badger is said to feed on it.

**Spiraea ulmaria**—meadow sweet—goats are very fond of it, but horses and cattle refuse it.

**Potentilla anserina**—wild tansey—swine are fond of the roots.

**Statice armeria**—sea gilly flower—esteemed by highlanders as the richest and best herbage for black cattle.

**Lythrum salicaria**—purple spiked willow herb—cattle are fond of it.

**Heracleum sphondylium**—cow parsnip—swine and rabbits are fond of it.

**Fraxinus excelsior**—ash tree—horses and sheep fond of the leaves.

**Melampyrum pratense**—meadow cow wheat—where this plant abounds the yellowest and best butter is made.

**Stachys palustris**—clown's all heal—swine are fond of the roots.

**Populus tremula**—aspens—horses, sheep and other animals feed on the leaves.

**Pteris aquilina**—female fern—swine fond of roots, when boiled in their mash.

**Alopecurus pratensis**—meadow fox tail grass—good grass for hay.

**Poa trivialis**, **angustifolia**, and **pratensis** are esteemed amongst the meadow grasses for hay.

**Poa aquatica**—water reed grass—cattle fond of it.

**Fertuca elatior**—a grass that makes most excellent fodder for cattle.

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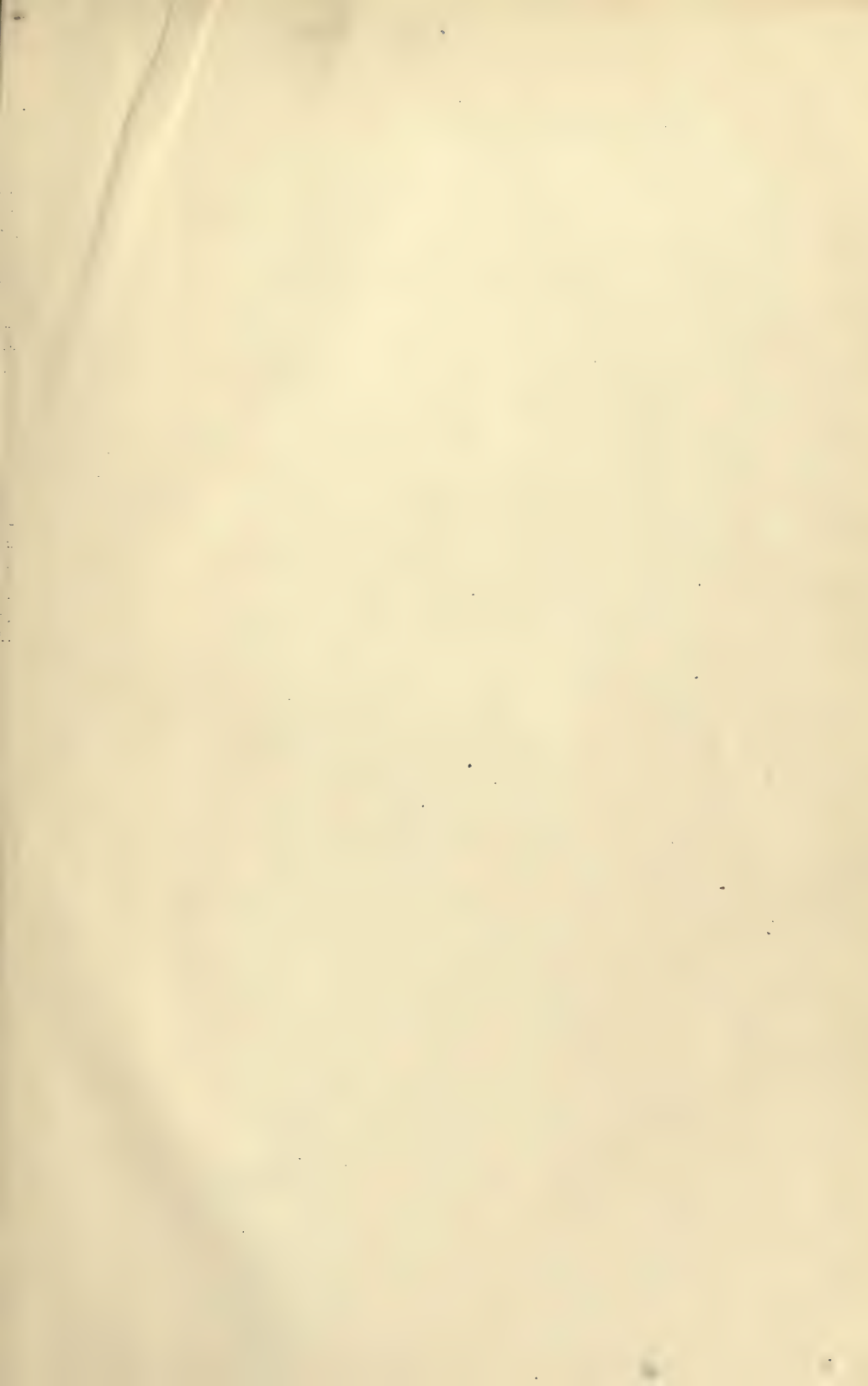
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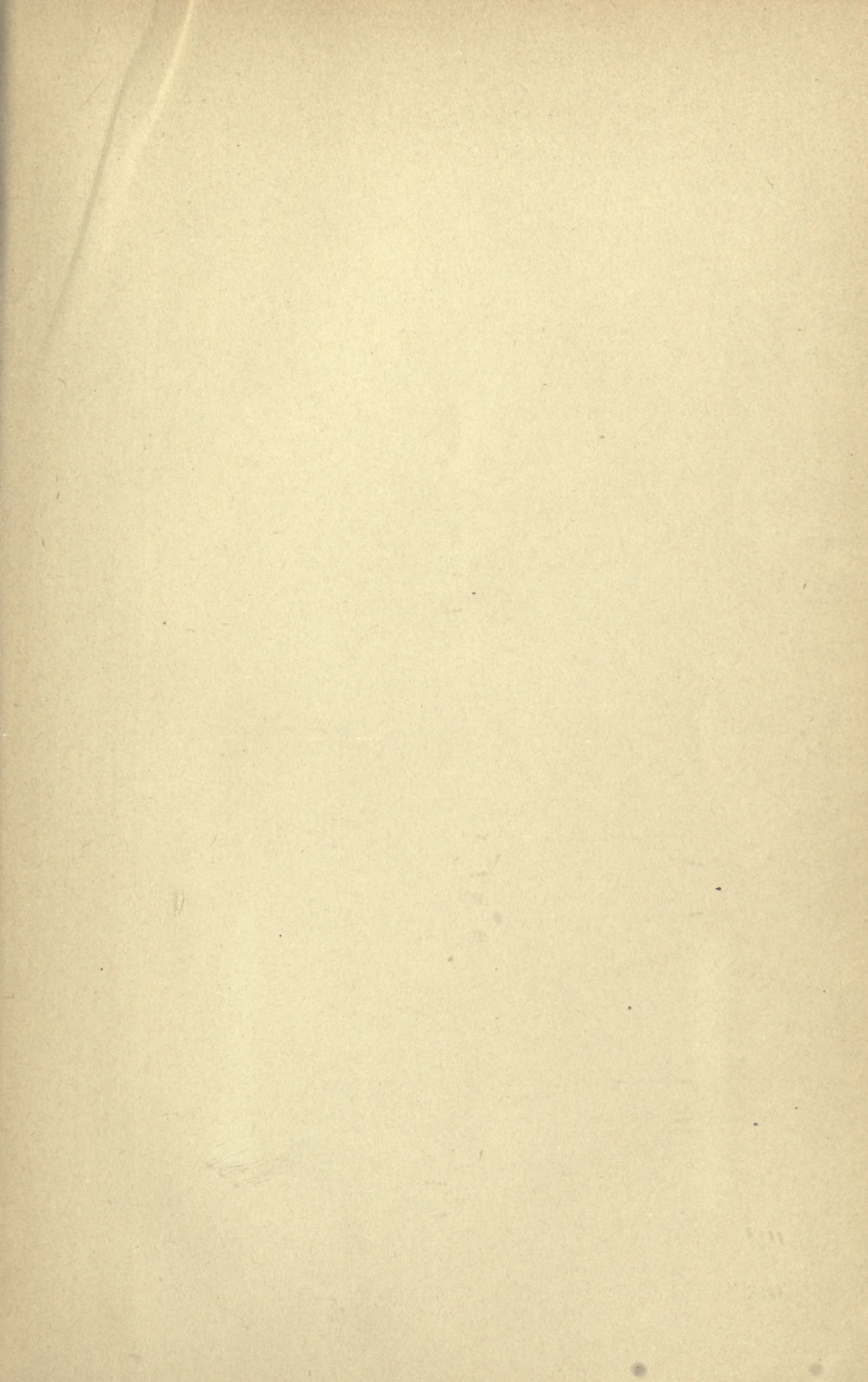
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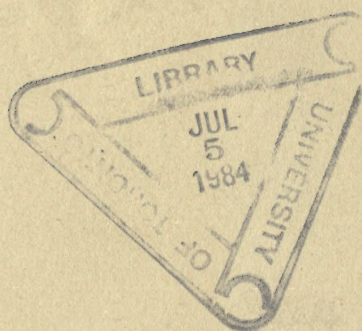














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